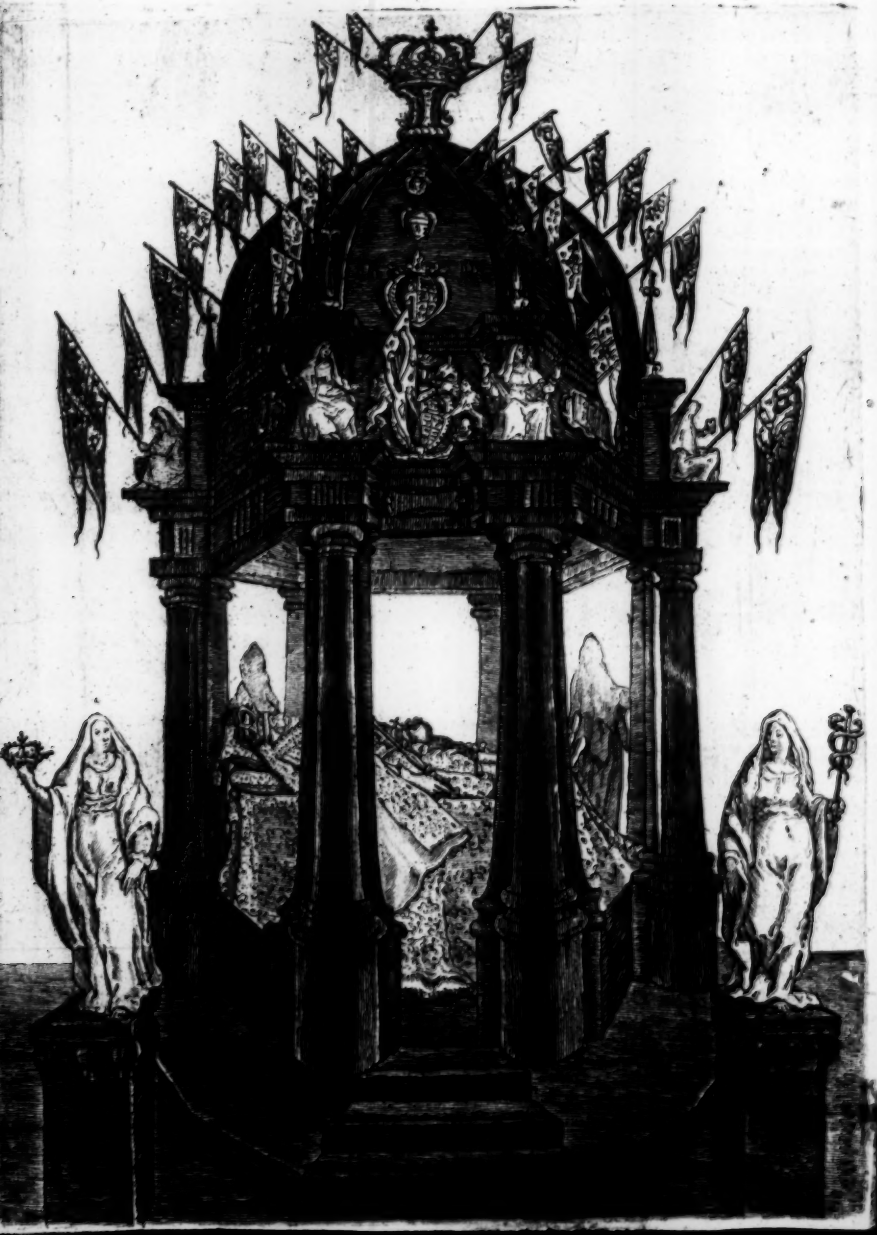

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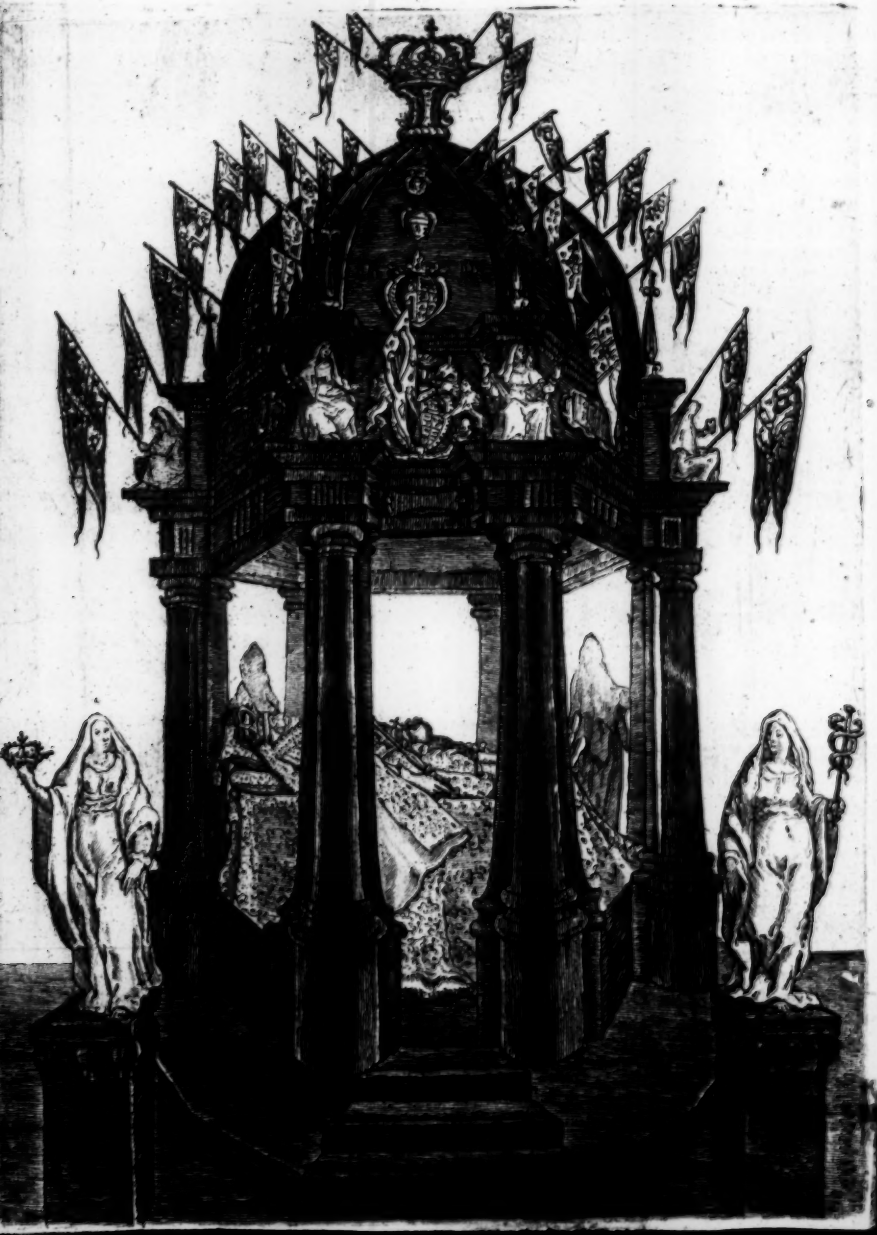

UMI

Great Britains SALOMON.

A Sermon Preached at THE MAGNIFICENT Funerall, of the most high and mighty King, IAMES, the late King of Great *Britaine*, *France*, and *Ireland*, defender of the Faith, &c.

At the Collegiat Church of Saint PETER at *Westminster*, the seuenth of *May* 1625.

By the Right Honorable, and Right Reuerend Father in God IOHN, Lord Bishop of *Lincolne*, Lord Keeper of the Great *Seale* of *England*, &c.

LONDON,
Printed by *John Bill*, Printer to the Kings most Excellent Maiestie.
1625.

1 Kings 11. {41, 42, and part of the 43. Verse.

And the reſt of the words of Salomon, *and all that hee did, and his wiſedome, are they not written in the Booke of the Acts of* Salomon?

And the time that Salomon *raigned in Hieruſalem ouer all Iſrael, was forty yeeres.*

And Salomon *ſlept with his Fathers, and was buried in the Citie of* Dauid *his Father.*

Great Britaines SALOMON.

Moſt high, and mighty,

MOſt honorable, worſhipfull, and well beloued in our Lord, and Sauiour IESVS Chriſt; It is not I, but this woful *Accident*, that chooſeth this *Text*. You know beſt, that no *Booke* will ſerue this turne, but

the Booke of the *Kings*; no King, but one of the *beſt* Kings; none of the *beſt* Kings, but one that raigned *ouer all Iſrael*, which muſt bee either *Saul* (as [a] yet *good*) or *Dauid*, or *Salomon*; no King of *all Iſrael*, but one of the *wiſeſt* Kings, which cannot be [b] *Saul*, but either *Dauid*, or *Salomon*, none of the wiſeſt Kings neither, vnleſſe hee be a *King of Peace*, which cannot be *Dauid*, [c] a Man of *War*, but onely *Salomon*; no King of Peace neither (the more is our griefe) aliue, and in his *Throne*, and therfore it muſt of neceſſity be the *Funerals*, & *Obitts* of King *Salomon*, which we haue in theſe words: *And the reſt of the words of Salomon, &c.*

[a] 1 Sam. 13. 1. *Filius vnius anni erat* Saul. *Simplex & innocens tanquam puer vnius anni.* Cald. paraph. Hieron. P. Damian. *Lr. ad* Albericum. Cardin.

[b] 1 Sam. 13. 13. *Stultè egiſti, nec cuſtodiſti mandata Domini Dei tui.*

[c] 2 Sam. 32. 35.

I Muſt no otherwiſe paint *Salomon* this day, then as *Apelles* was wont to doe King *Antigonus*, which was [d] *imagine luſca*, halfe fac't, and of one ſide onely, to conceale the want of an eye, which hee had on the other. For if I ſhould ſet him out in the full proportion, and leaue not ſo much as a wart, or a mole

[d] Plutarchus in Eumene.

mole vndeſcribed, he would proue, but a foile, and a *ſhadow*, and not (as I deſire he ſhould) a liuely *image*, and repræſentation to decke, and adorn theſe præſent *Funerals*. His *Vices* can bee no blemiſh to that *King*, that reſembled him onely in his choiſeſt *Vertues*. The *Rule* in *Scripture* doth differ much from that in the *Painters* ſhop. For here *Coppies* doe many times exceede the *Originals*. *Salomon* was a *Type* of *Chriſt* himſelfe, and by conſequence a *Pattern* for any *Chriſtian*. I doe therefore in theſe *three Verſes* obſerue *three parts*, the *Happy Life*, the *Happy Raigne*, and the *Happy End* of this great King *Salomon*. For the *firſt part*, his *Life* was *happy* in foure reſpects. Firſt, for his *Sayings*; *The reſt of the Words*. Secondly, for his *Doings*; *And all that hee did*. Thirdly, for his *Wiſedome*; *And his Wiſedome*. And fourthly, for the *Eternitie*, and preſeruation of all theſe, In a Booke of *Annals* of the Acts of *Salomon*, *And the reſt of the words of Salomon*, *&c*. For the *ſecond part*, his

Raigne was *Happy* for three Circumstances. First for a great *Capitall Citie*, wherein he resided, which was *Hierusalem*; *He raigned in Hierusalem.* Secondly, for a great *Circuit* of Ground in which he commanded, which was, *all Israel; ouer all Israel.* Thirdly, and lastly, for a great *Space of time*, wherein he flourished, which was *forty yeeres; And the time which Salomon raigned in Ieruſalem ouer all Israel, was forty yeeres.* For the *third part*, his *End* was *Happy* in a threefold Circumstance. First, in regard of his *death*, which was not a sudden, and violent dying, but an affected, and premeditated kinde of *Sleeping*, *And Salomon slept.* Secondly, in regard of his *Soule* at the time of his *death*, the which (a how euer wanton, & vnruly *wits* haue made their disputes) went to no other place, then the receptacle of his *Fathers*; *And Salomon slept with his Fathers.* Thirdly, and lastly, in regard of his *Body* after his *death*, which was no way despised, or neglected, but solemnly interred in the *Sepul-*

a *Vid.* Io. Monthol. *in Prompt. Iuris. verbo* Salomon.

Sepulchers of the *Kings*, in the *Tower of Sion*, and the *Citie of Dauid his Father*; *And Salomon slept with his Fathers, and was buried in the Citie of Dauid his Father.*

NOr doth this *Text* hang together like a rope of sands, but the *parts* thereof are chained, and linked very fast, in a mutuall cohærence one with another. For first, [a] *Nullus magnam potentiam sine Eloquentia est consecutus*, saith *Tacitus*, No glorious King, but was a [b] *Kinde* of *Speaker*, and therefore here are *Words*; *Reliquum verborum*, as Saint *Hierom* reads it, *the rest of the Words*. Secondly, because they are not *Words*, but [c] *Actions*, that æternize a *King*, here are *Actions* likewise; *Quæ fecit, All that hee did.* Thirdly, because *Actions* from without are of small continuance, without a *Well* from within for a new supply, here is a *Pond* to feed them from time to time; *Sapientia eius, His understanding*, and wisedome; *And his wisedome.* Fourthly,

[a] *Annal.* 13.

[b] For as *Alexander* tels his Father *Philip.* Such Exquisitenesse in this kinde, as hee his Father expressed, is not required in euery *King.* Ἔπη μὲν οὐκ ποιεῖν, ὦ πατὲρ, ἢ λόγους πεζοὺς συγγράφειν, ὁποίαι σὺ τὰς ἐπιστολὰς, ἀφ' ὧν σφόδρα σὲ φασὶν εὐδοκιμεῖν, οὐ παντὼς ἀναγκαῖον τοῖς βασιλεῦσιν. Dion. Chrys. *orat.* 2. περὶ βασιλείας.

[c] τεκμαίρει χρῆμ' ἕκαστον. Pyndar. Olymp. od. 6. Ἀνδρίαντα μὲν τὸ σῶμα, ἀνδρὰ δὲ ἡ πρᾶξις κοσμεῖ. Nazianz. Orat. 30.

Fourthly, because this *Wisedome* would be soone forgotten ([a] as *M. Aurelius* was wont to complaine) without a *Historie*, here is a Historie prouided of the Acts of *Salomon*; *The Booke of the Acts of Salomon.* Fiftly, because a *Historie* written in an obscure *place*, of a little *Countrey*, and but a short *time*, is of no esteeme, and reputation, here are all things fitted for *Fame*, and æternitie, *A great Citie*, to wit, *Hierusalem*; *He raigned in Hierusalem.* A great *Empire*, the twelue Tribes of *Israel*; *ouer all Israel.* A great, and a long raigne, for the space of *forty yeeres*; *The time that hee raigned ouer all Israel was forty yeeres.* Sixthly, because such a long, and glorious life would bee crown'd ([b] as *Augustus* was wont to say) with a faire, and an easie *death*, here is a dying compar'd to a sleeping; *Dormiuitq́ Salomon, and Salomon slept.* Seuenthly, because the *Soule*, which cannot sleepe, must be prouided for, as well, as the *Body*, it is disposed of to his hearts desire, In the Societie of *Dauid*,

[a] Iul. Capitol. *in* Antonino *Philosopho.* & Anton. *de* Gueuara. *in* Horol. princ.

[b] Sueton. *in eius vita. Sibi & suis εὐθανασίαν precabatur.* cap. 99.

Dauid, and the reſt of his *Fathers*; *Cum Patribus ſuis*, *With his Fathers*. Laſtly, though this bee enough for a *Priuate* Man, yet ſomewhat more would bee wiſhed in a *King*. That *Body*, [a] which ſo repræſented God himſelfe, when it was aliue, muſt not be neglected now it is dead. And therefore he is buried in the Sepulchre of the *Kings*, and the Citie of *Dauid*; *In Ciuitate Dauid Patris ſui*, *In the Citie of Dauid his Father*. *And the reſt of the words of Salomon, &c.*

[a] Εἰκόνι θεϊκῇ, Anton. Monach. ἐν τῇ μελιστ. βιβ. β. κεφ. α. *Datur hoc illuſtrium virorum poſteritati, vt exequijs à Promiſcua Sepultura ſeparentur, &c.* Tacit. Annal. 16.

BVt you will ſay, All theſe parts refer to King *Salomon*, and that King *Iames* is forgotten in the *Diuiſion*. Moſt High, and Mightie, Right Honourable, and Right Dearely Beloued; Our Late *Soueraigne* ſhall be remembred in due time, and much to the honour of King *Salomon*. King *Salomon* in his *Funeralls* had a glorious *Tombe* in deed, as [b] *Ioſephus* deſcribes it, but he had no *Statue* at all caried before him. That was peraduenture ſcarce tolerable amongſt the

[b] *Antiq. l. 7. c. 12.*

Iewes. A *Tombe* he prouided for himselfe, and so prophetically, as that (if we may beleeue [a] *Pineda*, and others) there were iust as many *Cells* therein, as there were to be Kings of *Iuda*, that is, twenty one. A *Statue* God Almightie hath this day prouided for him. Many of these twentie one *Cells* being neuer filled, because the [b] vnworthy Kings were buried elsewhere, *Salomon* shall lend King *Iames* a *Tombe*, and King *Iames* shall lend vnto him a *Statue*: The *Tombe* you may obserue in the *Expositon*, and the *Statue* in the *Application* of this peece of Scripture. King IAMES shall first die in SALOMONS Text, & *Salomon* shal then arise in King IAMES his VERTVES. For as [c] *Herodotus* reports of the *Ægyptians*, that by wrapping their dead in glasse, they præsent them aliue to all posteritie: so by that time I haue plated ouer the *Parts* of this *Text* with the *Particulars* of the *Application*, you that heare mee this day, shall haue that happinesse [d] of the Queene of the *South*, which

[a] *De reb.* Salom. *l.* 8. *c.* 3. & Serlius. *de Architect. l.* 3.

[b] 4 Reg. 21. 28. 2 Chron. 21. 20. 2 Chron. 24. 25.

[c] *Lib.* 3.

[d] Matth. 12. 42.

which is not onely to haue read in a *Booke*, but withall to haue ſeene with your eies, and to haue heard with your eares all the rarities, and perfections of the wiſe King *Salomon*. You ſhall then perfectly remember theſe *Sayings*, theſe *Doings*, this *Wiſedome*, this *Hiſtory*, this great *Citie*, this vnited *Empire*, this long *Life*, this happy *Death*, this *Reſt* with his *Fathers*, and theſe ſolemne *Funeralls*, which are the *Minutes* of this Text. *And the reſt of the words of Salomon, &c.*

I Begin with that part, wherof I finde in my ſelfe the greateſt want, to wit, *Eloquence*, pointed at in the Entrance of my *Text*. *Reliquum verborum, the reſt of his words.* For that Man had need of *Salomons* Words, that will ſpeake of this firſt, or ſecond *Salomon*. *Eloquence* in ſome reaſonable proportion is ſo neceſſarie in a *King*, that a [a] *Philoſopher* calls it Βασιλικὸν τι τὶ ἀλλὸ, one of the chiefeſt of the Royall Vertues. Surely the want of this made [b] *Moſes* in a manner

[a] Muſonius *apud* Stob. *ſerm.* 46.

[b] Exod. 4. 10.

refuse all gouernment, though offered vnto him by God himselfe. And *Homer*, that is, *Solon*, ([a] for he is supposed the Author of the *Poem*) is by [b] *Plutarch* made to say, that a ready *Sword* will not doe the worke, if it bee not attended with this readinesse of *Speech*. Surely *Pyrrhus*, though a mighty vaunter of all his Actions, would often[c] confesse more Cities conquered by *Cyneas* his *tongue*, then there were by his owne *Speare*. And although an *Aaron* may sometimes supply a *Moses*, and *Eloquence be borrowed* from the tongue of a *Minister*, yet surely no great *Monarchie* was euer rais'd, but where the *King* himselfe was a [d] *competent Speaker*. In the *Romane Empire* it is obseru'd by [e] *Tacitus*, that the Princes of the first line, *Iulius*, *Augustus*, *Tiberius*, *Claudius*, yea and *Caius* himselfe (as blunt as hee was) neuer borrowed a *tongue* to speake to the people. *Nero* is noted to bee the first *Cæsar*, *Qui alienæ facundiæ eguit*, that euer vsurpt another mans Language. And

[a] Octauianus Ferrarius. *lib. de Sermonibus Exotericis.*

[b] Πολιτικὰ. πρᾶγγ.

[c] Plutarch. *in* Pyrrho.

[d] For *Alexander* thought it vnnecessary in a King to bee exact in this kinde of learning. οὐδ' αὖ φιλοσοφίας ἀπτέσθαι πρὸς τὸ ἀκριβέστατον. Dion. Chrys. *Orat.* 2. περὶ βασιλείας. And *Tacitus* requires in a Prince, *difficillimum illum ex Sapientia modum. De vita* Agricol. And *Leo* the Emperor made vse of *Maiorianus* his Eloquence, *Cuius dignatur ab ore* Cæsar *in orbe loqui.* Sidon. Apollin. *in* Panegyr.

[e] *Annal.* 15.

And therefore no maruell, if in *Salomon* a great Monarch, and the *ſecond* of his *line*, the Hiſtorie gaue a touch of his Oratorie, and *Eloquence*, *Et reliquum verborum Salomonis*, *And the reſt of the words of Salomon.* Now when I looke vpon this world of Matter I am to runne thorow in a minute of time, the beſt *Eloquence*, that I can vſe in ſetting forth the *Eloquence* of *Salomon*, is to ſay nothing, and to turne you ouer to his admirable *Writings*; the[a] *Prouerbs*, the [b] Booke of *Wiſdome*, and [c] *Eccleſiaſticus*, which were dictated; together with *Eccleſiaſtes*, the *Canticles*, and many of the *Pſalmes*, which were penned to a Syllable by King *Salomon*. And ſo I proceed from his *Words* vnto his *Actions*, the *ſecond part* of his *Life*; *Omnia quæ fecit*, *All that hee did. And the reſt of the words of Salomon, and all that he did.*

HE DID.

KIngs are anointed (as[d] *Caſſaneus* obſerues) vpon the *Armes*, as well

[a] Prou. 25. 1.
[b] *In eo libro ſermo eſt ex perſona* Salomonis. Aquinas 2. q. 113. *art.* 3. *ad.* 2.
[c] *Prior pars Eccleſiaſtici.* Pined. *de reb.* Salo. *l.* 1. *c.* 1.
[d] *Catal. glor. Mundi. part.* 7.

as vpon the *Head*, and the *Armes* are the Instruments of *Action*, and *Doing*. That *phrase* of Scripture, so applied to *Kings*, that they must [a] *goe in and out before the people*, requires somewhat more then *Elocution*. In the *Genealogie* of our Sauiour, exprest by S^t. *Matthew*, though many more be written downe, yet none is call'd a *King* but *Dauid*; *Dauidem Regem*, *Dauid the King*, *Matth.* 1. 6. *verse*; because (as *Interpreters* expound the place) *Dauid* was, as a King should be, a Man of *Warre*, and a Man of *Action*. *Nero* could tune his Instruments well, and yet, as [b] *Apollonius* said to *VESPASIAN*, hee was a meane Prince, because hee knew not how to tune a *People*. And on the other side, *Themistocles* could neuer play on the *Harpe*, but yet is famous in all *Histories*, [c] because hee could make *a Citie greater*. *Plutarque* in his Πολιτικὰ παραγγέλματα, speakes of two Men, that were hir'd at *Athens* for some publique worke, whereof the one was full of *Tongue*, but slow at *Hand*,

[a] Numb. 27. 17.

[b] Κιθάραν μὲν ἴσως ἤδει ἁρμόττεσθαι, τὴν δὲ ἀρχὴν ἤχυνεν ἀνέσει καὶ ὑπιτάσει. Philostrat. *de vita* Apoll. *lib.* 5. *c.* 10.

[c] Plut. *in* Themistocle.

Hand, but the other blunt in *Speech*, yet an excellent *Work-man*; Being call'd vpon by the *Magistrates* to expresse themselues, and to declare at large how they would proceed; when the first had made a long *harangue*, and describ'd it from point to point, the other seconded him with this short *speech*, Ἄνδρες Ἀθηναῖοι, ὡς οὗτος εἴρηκεν, ἐγὼ ποιήσω, yee Men of *Athens*, what this man hath said in *Words*, that will I make good in true *performance*. And as he was adiudged the better *Artisan*; so is the Man of *Action* the better *King*: vnlesse they come ioyntly, as they doe in this Text, *VERBA ET FACTA*, Words and Deeds, *And the rest of the Words of* Salomon, *and all that he Did*. Now if you desire to know all that he did, I must turne you ouer to this Booke of the *Kings*, which notwithstanding is but a *Florus* to that *Liuie*, or rather a *PHOTION* to that *DEMOSTHENES*, that first describ'd them. Some of them I shall touch vpon, when I come to the *second Salomon*, and doe

now

now haſten to the *third part* of his *Life*, which is his *Wiſdome*; *And the reſt of the words of* Salomon, *and all that hee did, and his Wiſdome.*

HIS WISDOME.

FOr indeed braue *Actions* are but the *Fruit*, *Wiſdome* is the *Tree* that beares them. *Actions* are but *Riuers*, *Wiſdome* is the *Head* that feeds them. And where this is wanting, they are like *Land-floods*, violent for the time, but gone in an inſtant. Here therefore you haue the *Fruit* together with the *Tree*, that brought them; here you ſee the *Riuers*, together with the *Spring* that ſent them; here you reade of *Salomons Deeds* ioyn'd with that *Wiſdome* that firſt contriu'd them. *And the reſt of the words of* Salomon, *and all that Hee did, and his Wiſdome. HIS WISEDOME.* How neceſſarie in a *King*, *Salomons* choice hath taught all *Kings*. For being præſented by God himſelfe with a *Pandora* of royall *graces*, although braue *Actions* call'd in that

that [a] place *the life of his Enemies* was in the Boxe, yet tooke he out nothing but *Wiſdome* to gouerne his people, 1 *Kings* 3. 9. *verſe*. He tooke out nothing, but *Wiſdome*, ſaid I? Nay, rather in taking out *Wiſdome* (as God tells him in the next *verſe*) hee left nothing behinde. *Omnia aſſunt bona, quem penes eſt virtus.* How can he want theſe golden Apples of Princely *Actions*, that hath this Garden of the *Heſperides*, wherein they grow? For although *Kings* (as I ſaid before) be anointed on the *Armes*, the Inſtruments of *Actions*, yet are they *crown'd* onely on the *Head*, the ſeat of *Wiſdome*. For as in the naturall; ſo in the ciuill Bodie, the *ſpie* and diſcouerie of all the *members* is plac't aloft in the watch-tower of the *Head*. Here are the *Eyes*, that ſee for all. Here are the *Eares*, that liſten for all. Here are the *Noſtrils*, that ſmell out for all. Here are the *Braines*, that ſweat for all. And here is the *Wiſdome*, that prouides for all. And therefore what can a *tongue* or an *Arme*

[a] 1 Reg. 3. 11.

doe a Man good, if they be not guided by somewhat in the *Head? Sayings*, and *Doings* are of little worth, if [a] *Wisdome* follow not, as it doth in this place; *And the rest of the words of* Salomon, *and all that hee did, and his Wisdome.* WISEDOME. Whether this *Wisdome* of *Salomons* was vniuersall, and embrac't all *Sciences*, as [b] *Pineda*, or a *Prudence* reaching to the *Practique* only (because of those words, *To gouerne my people*) as [c] *Pererius* thought, the *Latine* translation *Sapientia* being for the first, the *Greeke* φρόνησις for the second, the *Hebrew* חכמה for both the opinions; Also whether *Salomon* did surmount as [d] *Tostatus*, or fall short of *Adam* in the pitch of his Wisdome, as [e] *Gregorie de Valentia* thinkes, are such doughtie *Frayes*, as I haue no leasure to part at this time, being now in the fourth place to speake of that *Booke*, which (if extant) would peraduenture end part of the quarrell; *the Booke of the Acts of* Salomon. *And the rest of the Words of* Salomon,

[a] Δεῖ γὰρ τὴν φρόνησιν παρεῖναι, μάλλον ἢ προεῖναι. Synes. *de regno.*

[b] *Nullis circumscriptam terminis sapientiam adeptus est.* de reb. Sal. *l.* 3. *c.* 9.

[c] *Libr.* 5. *in* Genes. *q.* 4. *vt* & Abulens. 3. *Reg.* 3. *q.* 10.

[d] *In* 3 *Reg.* 3. *q.* 11.

[e] Tom. 1. disp. 7. *q.* 2. *puncto.* 1.

mon, *and all that hee did, and his Wisedome, are they not written in the Booke of the Acts of* Salomon?

THe *Booke of the Acts of* Salomon. [a] *Alexander* vpon the Conquest of *Persia* in a deepe contemplation of his late *Victories*, being told of one, that brought him some newes, replied hastily thereupon, *What newes can any man bring vnto Mee, vnlesse it bee that* Homer *is aliue againe?* As who should say; All these *Actions* of mine will vanish into ayre, if there be not a *Scholler* to write, and record them. And surely little had now remain'd of the *Sayings*, the *Doings*, and the *Wisedome* of *Salomon*, if they had not beene of [b] *Record* in this Booke. *The Booke of the Acts of Salomon.* For although God suffered this *Booke* to be burnt by [c] *Nebuzaradan*, and ordered not *Esdras* to renue the same, because it was but a *Iournall* of *Salomons Actions*, of a *Ciuill* rather, then a *Religious* vse, and fitter for a *Clo-*

[a] Curtius lib. 5.

[b] *Studia præstant vt etiam præteritis seculis vixisse videamur.* Quintil. *Instit. Orat. l.* 12. *c.* 4.

[c] Sanctius. *proem. in* 1. *Reg.*

set, then for a *Temple*, yet was so much thereof plac't in the *Canon*,[a] as might be vsefull for Gods Church, being call'd out of this *Iournall* either by[b] *Hieremie*, or *Esay*, or *Esdras*, or *Ezechias*, or (as I thinke) the Seruants of that *King*, who without quæstion collected his *PROVERBS*, *Prouerbs* 25. 1 *verse*. And therefore as this *Text* is but an *Epitome* of the 11. first *Chapters* of the first Booke of the *Kings*: so are these *Chapters* but an *Epitome* of this Ἐφημερὶς or *Iournall* of *SALOMON*. *The Booke of the Acts of* Salomon. And surely *Dignum laude virum Musa vetat mori*, as there was neuer any *King*, that deserued; so was there neuer a King in *Scripture* that hath obtained more *Writers* of his *Acts*, then this King *Salomon*. For whereas *Saul* had neuer a one, *Dauid* in his long raign had no more then[c] *two*, besides what *Salomon* in his *Ecclesiastes* hath written of himselfe (as many of the[d] *Cæsars*, *Iulius*, *Augustus*, *Tiberius*, and *Adrian* are noted to haue done) three great Prophets, famous

[a] *Libri* Paralip. *in origine vocantur* verba dierum, *quia ex* Diarijs *regum excerpti sunt. Illa autem solummodo in sacrum* canonẽ *cesserunt, quæ ad remunerationem* bonorum, *aut flagellationem* reproborum *pertinerent*. Sanctius *in* 1 *Reg. proleg.* 1.

[b] Sanctius ibidem. *vide etiam* Martyrem. Abulens. & Fr. Iun. *in locum.*

[c] 1 Chron. 29. 29.

[d] Sueton. & Spartianus *in* Adriano.

famous in their times, [a] *Nathan*, *Ahias*, and *Addo* had their seuerall pens in these Acts of *Salomon*; the *Booke of the Acts of Salomon*. And indeed *Bookes*, especially such as these, written by Prophets, & *Honest men*, are most necessary both for the [b] applauding of the good, and the terrifying of ill-deseruing *Princes*. *Non potest humile, aut abiectum quid cogitare, qui scit de se semper loquendum*, saith *Mamertinus* in his *Panegerique*. Hee had need be carefull of all his *Actions*, that is to bee the subiect of future *Histories*. For although I allow not a *Priuate man* to feed vpon *Glorie*, and haue preach't against it (with all my heart) not many weekes sithence: yet was I euer of *Panormitans* opinion in the life of *Alphonsius*, that it is *Cibus Regum*, a very fit dish for the repast of a *King*, and due vnto him from the after Ages. [c] *Multi famam, pauci verentur conscientiam*. Some few peraduenture referre it to God, but most Kings desire, as *Augustus* did, to bee applauded by

[a] 2 Chron. 9. 29.

[b] *Vt prauis dictis, falsisque ex posteritate, & infamia metus sit.* Tacit. Annal. 3.

[c] Plinius secundus lib. 3. ep. 20. *Nam quotcunque eadem honestatis cura secretò quæ palam? Multi famam, &c.*

Men. Then for the bad *Kings* a *Hiſtorie* is the true *Aretine* of the world, *Flagellum Principum*, the Laſh, and ſcourge of all wicked *Princes*. They haue no *Schoolemaſter* (on this ſide Hell) vnleſſe it be this one, to keepe them in awe. And in very truth, if hee comes but [a] one day after their *Raigne*, as *Tacitus* did to the *Cæſars*, hee laies about him, like an *Orbilio*, or as that Vſher in [b] *Theon*, ὁ τοὺς μίκροις ὑποβαλόντως κολάζων, fetching bloud at euery ſtroake, for very ſmall, and petty offences. And yet as humorous as they are, what *Hiſtorie* did euer commend *Nero*, or diſcommend the Emperor *Traian*? I except *Cardan* the Phantaſtique, who writing a Booke *de morte Gulielmi*, of the death of *Will his foot-boy*, thought good to ioyne it with another peece, which hee was pleas'd to ſtile the *Encomium* of *Nero*. To conclude this point, it is call'd Ἱστορία in the *Greeke*, ἀπὸ τοῦ ἱστᾶσθαι, which ſignifies to *fixe*, and ſettle. All theſe *ſayings*, and *doings*, and *wiſedome* of *Kings*,

[a] *Fama liberrima principum Index.* Senec. *Deteſtantur malos principes etiam qui malos faciunt.* Plin. Panegyr.

[b] Oſtauian. Ferrar. *lib. de ſermon. Exoter.*

Kings, would ſcatter away, like quicke *Mercury*, if they were not fixed in ſuch *a Booke* as this; *The Booke of the Acts of Salomon.* And ſo much of the firſt part of my *Text*, which I cali'd *Salomons Life*, comprehending the *words*, the *deeds*, the *wiſdome*, and the *Iournalls* of *Salomon. And the reſt of the words of Salomon, and all that he did, &c.*

NOw to come to the ſecond part of this *Text*, which is *Salomons raigne*, and to begin with the firſt Circumſtance thereof, his *Capitall Citie*, it is true what [a] *Euripides* ſaid of old, Χρῆναι τῷ εὐδαίμονι πρῶτον ὑπάρξαι τὴν πόλιν εὐδοκιμὸν, it is requiſite for a Man that would be glorious to haue his abode in a *famous Citie.* This Booke of the Acts of *Salomon* had ſcarce beene worth the taking vp, if his *Words*, his *Actions*, and his *Wiſdome* had not beene præſented on this great Theatre, the Citie of *Hieruſalem*; *And the time that Salomon raigned in Hieruſalem. A Citie* is an Abſtract

[a] εἰθ' ἑτερὸς τὶς ἦν. Plutarch. *in vita* Demoſt. *Beatè victuro ante alia conuenit patriam eſſe glorioſam.* Ammianus Marcell. lib. 14. *& tamen οὐ τοῦτο σκοπεῖν, ἀλλ' ὅστις μεγάλης πατρίδος ἄξιος ἐστιν.* Ariſt. *apud* Laertium. *lib.* 5.

Abstract of a whole *State*. For as *Cain* being guiltie of the Murther of his Brother, built the first *Citie* we reade of in the world, *Gen.* 4. *vers.* 17. Εἰς ταῦτο συνέλθειν τοὺς οἰκείους, as [a] *Iosephus* speakes, to make himselfe strong with his people about him: So most of the *Monarchs* to this very day, guiltie of oppressing, or being oppressed by their neighbour *Princes*, *Orbem in vrbem contrahunt*, doe contract their people to this short *Epitome*, which we call a *Citie*, as the twelue *Tribes* are said to be fetcht to *Hierusalem*, *Psal.* 122. *And the time that Salomon raigned in Hierusalem.* Now *Hierusalem* was not only a Citie by it selfe (as it is in that *Psalme*) but a *Type* and *Figure* of all other Cities. For as *Hierusalem* was an vnion of two Cities, [b] *Iebus*, and *Salem*, and an vnion of [c] two Tribes, *Iuda*, and *Beniamin*, and an vnion of all *Israel*, as it followeth in my *Text*: So are other *capitall Cities* in their proportion. So that as a Citie seated *vpon* [d] *a Hill cannot be hidden*; no more can a *King* seated in such

[a] *Antiq. lib.* 1. *c.* 3.

[b] Masius *in* Ios. *lib.* 15. *n.* 63.

[c] Arias Montan. *in* Ios. 18. 20. Rupertus *lib.* 2. *in* Deut. *c.* 18. Vilalp. Tom. 3. *in* Ezech. *p.* 1. *lib.* 1. *c.* 15.

[d] Matth. 5. 14.

ſuch a *Citie*. All his *Words*, his *Actions*, and his *Wiſdome* are ſtill vpon record. God Almightie therefore being thus reſolu'd to make *Salomon* glorious, as a Type of our *Sauiour* farre more glorious, plac't all his *ſayings*, his *doings*, and his *Wiſdome*, *Longè pulcherrima vrbium Orientis*, as [a] *Plinie* calls it, On the goodlieſt Theatre of all the *Eaſt*, the Eye of the world, and the Queene of the Nations, the Citie of *Hieruſalem*. *And Salomon raigned in Hieruſalem.* And ſo much for the firſt Circumſtance of *Salomons Raigne*, which is his capitall Citie *Hieruſalem*. *Hee raigned in Hieruſalem.*

[a] Plin. *Hiſt. Nat. l.* 5. c. 14.

THe ſecond Circumſtance of his *Raigne* is his *Empire*, or *Dominion*, which is very large, and with a *Reference*, and a *Difference* withall from the [b] *beginning* of his *Fathers*, and from the [c] *middle* of his *Sonnes Raigne*, ſaid here to be *ouer all Iſrael*. *Hee raigned in Hieruſalem ouer all Iſrael. Ouer*

[b] 1 Reg. 2. 11.

[c] 1 Reg. 12. 16.

All. For as [a] *Tully* ſaith, that the *Romans* held no true *Cities*, but theſe three, *Carthage*, *Corinth*, and *Capua*, which they call'd τρια κάπτα κάκιζα, the three Cities that troubled their Common-wealth, becauſe theſe three only had *Territories*, and *Dominions* belonging vnto them: ſo *Hieruſalem*, confined to her Walles, might peraduenture put forth a *Maior*, but was no ſeat for a glorious *King*, without the annexation of this great *Empire* of all *Israel*. *He raigned in Hieruſalem ouer all Israel.* [b] *In multitudine populi dignitas Regis*, In the multitude of the people is the Kings glorie, *Prouerbs* 14.28. *verſe.* And behold a people not to be numbred for *Multitude*, 1 *Kings* 3. 8. *verſe.* As the *ſand* of the ſea, 1 *Kings* 4. 20. As the duſt of the earth, 2 *Chron.* 1. 9. Euen the Kingdomes from the riuer vnto the lands of the *Philiſtins*, and vnto the border of *Ægypt*, 1 *Kings* 4.21. For theſe were the bounds of all *Israel*. *He raigned in Hieruſalem ouer all Israel.* I will not ſinne with

a *Orat. de lege Agrar. contra* Rullum.

b Ἐν πλήθει ἡ μεγάθει τὸ καλόν. Ariſtot. *Polit.* 7. *c.* 8.

with *Dauid* in numbring this people, which *Vilalpanda* in his ſecond [a] Tome vpon *Ezechiel* labours to doe, and makes vp a *Totall of* 6624. *millions*. Neither will I compare *Salomon* either with *Arphaxad*, a King of many Nations, *Iudith* 1. 1. *verſ.* or with *Aſſuerus* a King of twentie ſeuen *Prouinces*, *Eſther* 1. 1. *verſ.* or with *Nabuchadnaſor* a King of all the earth, *Iudith* 2. 3. *verſe*, or with *Alexander*, that would haue beene King of *more*; I muſt leaue [b] *Toſtatus*, and [c] *Pineda*, two *Spaniards*, in a hot skirmiſh about this queſtion: It ſufficeth mee, that God gaue *Salomon* as many people, as he tooke to himſelfe in thoſe daies, to wit *all Iſrael. He raigned in Hieruſalem ouer all Iſrael*; And ſo much of the ſecond Circumſtance of his *Raigne*, the largeneſſe of his *Empire* and *Dominion*.

[a] *Part.* 2. *lib.* 5. *diſp.* 3. *c.* 52.

[b] *Imperij amplitudine, longo interuallo ſuperabatur ab aliis* Imperatoribus *tum prioribus, tum poſterioribus.* Toſtat. *in* 2 Chron. 1. *q.* 21. Dionyſ. Carthuſ. *in* 3. *Reg. c.* 3.

[c] *Ego vero ſic cenſeo, vt diuitiis, ita gloria, atque aliis gloriæ ornamentis, populique multitudine, Salomonem ſuperaſſe alios omnes ſiue priores ſiue poſteriores omnes dominatores.* Pineda *de reb. Salomonis. lib.* 6. *c.* 2.

I Come now to the third Circumſtance, the *Continuance* of the ſame, which was a faire, and a large *ſcope*

of time, æqualled onely by one, or two, but exceeded by none of the Kings of *Iuda*, to wit, *forty yeares. His raigne in Hieruſalem ouer all Iſrael was forty yeares. Forty yeares.* For *Salomon* was not brought vpon the Stage, as *Cato* ſtole into the Theatre, *vt exiret*, to take a turne, and goe out againe, *Oſtentatus, raptuſque ſimul Solſtitialis velut herba, ſolet*, As the Poet ſpeakes of *Mineruius*: But that his *ſayings*, his *doings*, and his great *Wiſdome*, *irant in ſæcula*, might make an impreſſion vpon the *Ages* to come; God gaue him a *long*, and a *ſtirring* part in this Scene of Glory, which was a raigne of *fortie yeares. Hee raigned in Hieruſalem ouer all Iſrael for forty yeares, Forty yeares.* For although we commend not a Muſitian for playing long, but for playing well vpon the *Lute*; yet *occultæ muſicæ nullum encomium*, without competent triall hee is not at all commended. This life, ſaith [a] *Nazianzen*, is a *Faire*, or a *Mart*, wherein good men may bee furniſht with

[a] *In* Sententijs Iambicis *quaternis verſibus comprehenſis.*

with *vertues*. Although hee that *buyeth* most in this *Faire* is a better *Chapman*, then he that *staieth* most, yet common reason must allow a time for a man to make his market. Shall [a] *Hippocrates* with his *Ars longa, vita breuis*, complaine for a time to study *Hearbes*? and [b] *Theophrastus* fall out with *Nature* for a further respite to studie *Trees*? and [c] *Aristotle* vexe himselfe for a longer life to studie *Motions*? And may not *Kings* expect more fauour in this kinde, to studie out those *Ægyptian Hieroglyphiques* of the *Hearts of Men*? and to perfect that Art of [d] *Vesticius Spurinna, Solā ex senectute prudentiā*, a wisdome taught onely by multitude of yeeres? Surely God is very carefull herein. That life, saith [e] Saint *Gregorie*, which is commended in Scripture, doth commonly end with a plenitude *of Dayes*. When God lends these extraordinary [f] *talents* to

[a] *Initio* Aphorism. *Inde illa* maximi *medicorum exclamatio est, vitam Breuem esse, longam Artem.* Senec. *de* Breuitate vitæ. c. 1.

[b] *Moriens accusasse naturam dicitur, &c. querebatur se tum, cum ista videre cœpisset, extingui.* Cicer. Tuscul. quæst. l. 3. ἡμεῖς δ' ὁπότ' ἠρχόμεθα ζῆν, τότ' ἀποθνήσκομεν. Diogen. Laertius *lib.* 5.

[c] *Inde* Aristoteli, *cum rerum natura exigenti, minimè conueniens viro Sapienti, lis est, illam animalibus tantum indulsisse, &c.* Senec. *de* Breuitate vitæ. c. 1.

[d] Plin. Secund. *lib.* 3. *epist.* 1. *ad* Caluisium. *& Annorum multitudo docet sapientiam.* Iob 32. 7. *Crescit in senibus.* Hieron. *ep.* 2. *ad Nepotian.*

[e] *Non facile in scriptura plenus dierum ponitur, nisi is, cuius per eandem scripturam vita laudatur.* Gregor. Magnus in Iob vlt. *Nemini dedit Deus spacium peccandi.* Ecclesiasticus 15. 22.

[f] *Qui paucis annis multa talenta lucri fecit benè viuendo.* Chrys. in locum. *Quæris quid sit amplissimum vitæ spacium? vsq; ad Sapientiam viuere.* Sene.

any man in place, *Post multum temporis*, it is a long time after that hee reckoneth with them, *Matth.* 25. 19. *verse.* And therefore *Salomon* trusted with all this stocke of *Sayings*, and *Doings*, and *Wisedome*, and a *Citie*, and an *Empire* ouer all Israel, had a raigne of forty yeeres to employ the same. And *Salomon raigned in Hierusalem ouer all Israel forty yeeres.* And so much of the Second generall part of my Text, *the most happy raigne of King* Salomon.

I Was now concluding with that 2 *Chron.* 1. 12. that *there was no King before or after to be compar'd for happinesse with our King Salomon.* His *Sayings*, his *Doings*, his *Wisedome*, his *Fame* in Histories, his *Citie*, his *Empire*, and his *long Raigne*, far surmounting all Kings in *Scripture*; when loe a [a] *Philosopher* (who must also bee heard when hee speakes the truth) puls me by the sleeue with an *Ante obitum Nemo supremáque funera*, that before I presume to commend

[a] Κατὰ Σόλωνα τὴν χρεὼν τέλος ὁρᾶν. Aristot. Ethic. l. 1. c. 11.

mend a *King*, I consider well his *Death*, and his *Funerall*. Verily I haue done so both now, and heretofore, and that with more then ordinarie diligence. I haue read all that *Peraldus*, *Cognatus*, *Vilalpanda*, *Pineda*, *Delrio*, *Suarez* and some others haue said of this *Theme*. I know that [a] Saint *Basil* saith in one place, he died *not so well*, and [b] *Prosper* plainly, that he died *ill*. No doubt but he sinned against his God, for he was not *Christ*, but his *Type* onely. Yet I know on the other side, the whole Armie of the *Fathers*, *Schoole-men*, and *Commenters* vpon the Scripture, doe bring him with *Faith*, and *Repentance* to his Graue, mooued principally with the end of my *Text*, that his *Soule* departed (as the Soule of the *Saints* are said to doe) by a sweet *sleeping*, that then it rested in the society of his *Fathers*, and that his *Body* was buried with the *better Kings* in the Citie of *Dauid* his deuout Father. *And* Salomon *slept with his Fathers, and was buried in the Citie, &c.*

[a] Basil. *in Ps. Finem vitæ accepit non gloriosum.*
[b] Parte. 2. de prædict. c. 27.

The

THe firſt happineſſe of *Salomons end* is this, that his *Death* is reſembled to ſlumbring and *ſleeping*. *And Salomon ſlept* It is obſeru'd by one, [a] *Quod Hebræi, Homines in ſtatu perditionis mortuos, Sanctos autem dormientes vocent*, that the *Hebrues* ſay of Wicked Men, that they dye; but of the Saints, that they fall a *ſleepe*. I cannot tell, whether the *Rule* be generall; but [b] *Chryſoſtome* ſaith directly, that without *Chriſt*, ὁ θάνατος θάνατός ἐστι, καὶ ἅδης, death is ſtill death, and Hell in the bargaine, and they are onely ſaid to ſleepe, that dye in him. Surely it is the godly dying, that moſt reſembles ſlumbring, and *ſleeping*. For firſt as we *præpare* our ſelues vnto the one before it comes, by ſetting aſide the *traffique* of the World: ſo are the *godly* diſpoſed to the other. Looke vpon *Salomon* at his deaths bed (for then ſaith [c] *Hierome* this Booke was penn'd) *Two things haue I prayed of thee, deny mee not before I dye, Take away from mee Vanitie, and*

[a] Lorinus *in Leuitic.*

[b] In 1 Corinth. 6. c. 15.

[c] *In 1. cap. Eccleſiaſtæ. & lib. 2. contra* Iouinianum.

and Lyes, Prouerbs 30.7. *verſe.* Secondly, as wee willingly *yeeld* to Nature in the one, ſo doe the [a] *Saints* to the God of Nature, when he cals vpon them, in the other. Liſten to *Salomon* in his *Eccleſiaſtes* written not long before his death; *The Righteous, and his workes are in the hand of God, Eccleſ.* 9. 1. *verſ.* Laſtly, as Men *lay by their cloathes* with an expectation to vſe them againe in the one: ſo doe the *Saints* their *bodies*, with an expectation of *Iudgement* in the other. So ends the *Sermon* of this *Royall Preacher. God ſhall bring euery worke vnto iudgement, Eccleſ.* 12 and the laſt *verſe.* And therefore this præparing, and compoſing of our ſelues ouer-night, with a full *Reſolution* to awake in the morning, is no bitter *dying*, but a gentle *ſleeping. Dormiuitque Salomon. And Salomon ſlept.* And ſo much of this firſt happineſſe.

[a] *Deus quod ſuum eſt a te repetit, quod ad tempus tibi datum. Nihil interest vtrum abiures depoſitum, an doleas reſtitutum. In vtroque fidei ambiguitas periculum eſt.* Polanus. Syntag. *l.* 6. *c.* 39.

THe *ſecond Happineſſe* is in regard of his *Soule*, which is ſaid here

to remaine with his *Fathers*, *Dormi-tauitque Salomon cum Patribus ſuis*, And *Salomon* ſlept with his Fathers. *His Fathers. Non otioſè ſcriptum eſt hoc, ſed perpenſè, & examinatè*, ſaith Saint *Ambroſe* in his firſt Booke of *Caine*, and *Abel*. This is no phraſe light on by chance, but to be well weighed, and conſidered. It cannot be expounded of his *dead Body*; for none of the kindred were entombed with *Salomon*, but *Dauid* onely. *Vnde claret, non ad Sepulturam corporis, ſed ad conſortium vitæ relatum*, as hee ſaith of *Iſaac*; and therefore, we muſt conclude, that *Salomons ſleeping* in this place, was not to rot with his Fathers in the *graue*, but to liue with them in the Kingdome of *Heauen*. And ſo *Salomon* ſlept with his *Fathers*. *Idem eſt apponi ad populum ſuum, ac apponi ad Patres*, ſaith *Burgenſis*. To ſleepe with his *People*, *Gen.* 25. 8. is the ſame thing as to *ſleepe* with his *Fathers*. And to ſleepe with his *People* is expounded by [a] S. *Auguſtin*, to reſt in the ſociety of the *Angels* with *Abraham*, *Iſaac*,

[a] *Sup. Geneſ.* 6. 8.

Isaac, Iacob, & *Dauid,* who præceded *Salomon* in this *Faith,* and *Repentance,* as ſpirituall *Fathers. And* Salomon *ſlept with his Fathers.* And ſo much likewiſe of his *ſecond Happineſſe.*

THe laſt Happineſſe at his *End,* or rather *after* his *End,* was this, to be ſolemnly interred as a great *Prince* in the Citie of *Dauid* his *Father. And was buried in the Citie of Dauid his Father. After his End I ſay.* For I will not ſtrain this note, as ſome haue done. [a] *Bachiarius,* a Writer as auncient as Saint *Auguſtin,* makes it an Argument of his very *Saluation,* that he was buried *inter Reges iuſtos,* in the Sepulchers of the better Kings, in the Citie of *Dauid.* It is true indeede, that thoſe wicked Princes, [b] *Amon,* [c] *Ioram,* and [d] *Ioas* were not: and it is as true, that [e] *Rhehoboam,* [f] *Amaſias,* and [g] *Abiam,* as wicked as they, were all buried in the ſame place. Leauing therefore his Soule in bliſſe with his *Fathers,* theſe *Funerals* ſhall ſerue for a double

[a] Tom. 1. *Bibliothecæ patrum.*

[b] 1 Reg. 21. 26.
[c] 2 Chron. 21. 20.
[d] 2 Chron. 24. 25.
[e] 3 Reg. 14. 31.
[f] 2 Chron. 25. 28.
[g] 3 Reg. 15. 8.

vse; first, for an *honor* to this *Body* already dead; and secondly, for a *Comfort* to all *Bodies* as yet aliue. For the first, the *Bodies* of *Saints* must bee respected, as *Phidias* his *Images* were wont to be; not for the *stuffe*, but for the *Makers* sake. [a] *Non contemnenda sunt spiritus sancti organa*, saith Saint *Augustin*. This Body of his, so *glorified* by God while hee was *aliue*, must bee glorified in some proportion, although hee bee *dead*. Amongst other magnificencies of his owne, hee [b] built this *Sepulchre* of *Dauid* his Father; and therefore was rightly interred in the Sepulchre of his *Father*. In the *Citie of Dauid his Father*. And as *Funerals* doe honor the *Bodies* that be *dead*, so doe they *comfort* the Bodies that are *aliue*. *Sepultura Spiritualiter prodest viuentibus, in quantum per hanc astruitur resurrectionis fides*, saith [c] *Aquinas* writing vpon the fourth of the *Sentences*. The *Buriall* of the Dead is a [d] lesson to the *Liuing*, to put them in minde of the *Resurrection*. Indeede

[a] *Nec ideo tamen contemnenda, & ab. j. ienda sunt corpora defunctorum, maximeque iustorum, atque fidelium, quibus tanquã organis & vasis ad omnia bona opera Sanctus vsus est spiritus.* August. de Ciuitate Dei. l. 1. c. 13.

[b] Ἔθαψε δ' αὐτὸν ὁ παῖς Σαλομὼν ἐν Ἱεροσολυμοις διαπρεπῶς. Iosephus *Antiq.* 7. c. 12.

[c] Thom. *in* 4. Sent. *dist.* 45. *q.* 2. *art.* 3. *ad* 3.

[d] *Magis est viuorum consolatio quàm defunctorum vtilitas.* August. *de Ciuit. lib.* 1. *c.* 5.

deede it I were of *Heraclitus* his Faith, I ſhould bee iuſt of his opinion, as *Origen* quotes it in his fift Booke againſt *Celſus*, that dead *Bodies* are to bee neglected, as diſſolued for euer to duſt, and aſhes. But we *Chriſtians* muſt bee more carefull, where wee lay theſe cloathes, being to weare them againe in the *Reſurrection*. I beſeech you remember in [a] *Herodian*, and *Xiphiline*, what coſtly beds the *Emperors* lay in, when in their Αποθεώσεις, they were to bee burnt, and changed to *Gods*. With what coſt doth the *Phœnix* conſume her ſelfe, becauſe ſhee knowes ſhee ſhall bee *reuiued?* Had not *Salomon* beene to riſe with *Dauid*; hee had neuer prouided in this ſort to bee buried with *Dauid*, *In Ciuitate Dauid Patris eius*, In the Citie of *Dauid* his *Father*. And ſo I haue done with the *parts* of my *Text*, the *Obit*, and the *Funerals* perform'd of *old*; I come now to what I promis'd to adde to the ſame, which is a *liuely Statue of* King *Salomon*.

[a] *Herodi. l.4. Xiphilin.* in *Auguſto* and ſee *Sands* notes vpon *Tacitus*, *Hiſt. l.1. c.2.*

AS [a] *Spartianus* therefore reports of *Traian*, that after his Death, he triumphed openly in the Citie of *Rome*, *In Imagine*, in a Liuely *Statue*, or Repræsentation inuented by *Adrian* for that purpose: So shall this *Salomon* of *Israel* doe at this time in the Statue, and Repræsentation of our *Brittish Salomon*. Truly mee thinkes

(*Si nunquam fallit imago*)

the resemblance is very liuely.

Sic oculos, sic ille manus, sic ora ferebat.

All the *Circumstances* doe suit very well. And therefore, as a late [b] *Commenter* vpon *Philostratus* tels vs, that in *Greece* the *Statuaries* began with the making of their *mould*, and then proceeded to the polishing of their *parts*: So will I compare these *two Kings*, first as it were in one generall *lumpe*, or *mould*, that you may see by the *odnesse* of their propor-

[a] *Imaginem* Traiani *curru triumphali vexit, vt optimus imperator ne post mortem quidem triumphi amitteret dignitatem.* Spart. *in* Adrian.

[b] Blaise *de* Viegenere *sur le premier liure des tableaux de plat-peinture de* Philost.

proportion, how they differ from all *Kings* beſide: and then with a particular examination of the *parts* of my *Text*, that you may obſerue by the ſeuerall *Members*, how well they reſemble the one the other.

FOr the *bulke*, or the *mould*, I dare præſume to ſay, you neuer read in your liues, of two Kings more fully *parallel'd* amongſt themſelues, and better diſtinguiſhed from all other *Kings* beſides themſelues. King *Salomon* is ſaid to be *Vnigenitus coram Matre ſua*, the onely ſonne of his Mother, *Prouerbs* 4.3. ſo was King *Iames*. *Salomon* was of complexion white, and ruddie, *Canticles* 5. 10. *verſe*. ſo was King *Iames*. *Salomon* was an infant King, *Puer parvulus*, a little childe, 1 *Chron.* 22. 5. *verſe*. ſo was King *Iames* a King at the Age of thirteene *moneths*. *Salomon* began his raigne in the life of his *Predeceſſor*, 1 *Kings* 1. 32. So, by the [a] force, and compulſion of that *ſtate*, did our late

[a] For his late *Maieſtie* neuer approued of the preſident, as is toucht in ſome place, by *Cambden*, and *Thuanus*.

late Soueraigne King *Iames*. *Salomon* was *twice crown'd*, and anoynted a King, 1 *Chron*. 29. 22. So was King *Iames*. *Salomons* minority was rough through the quarrels of the former Soueraigne; So was that of King *Iames*. *Salomon* was learned aboue all the Princes of the East, 1 *Kings* 4. 30. So was King *Iames* aboue all *Princes* in the vniuersall world. *Salomon* was a Writer in *Prose*, and *Verse*, 1 *Kings* 4. 32. So in a very pure and exquisite manner was our sweet Soueraigne King *Iames*. *Salomon* was the greatest *Patron* we euer read of to *Church* and *Churchmen*; and yet no greater (*let the house of Aaron now confesse*) then King *Iames*. *Salomon* was honoured with *Embassadors* from all the *Kings of the Earth*, 1 *Kings* 4. last *verse*; and so you know, was King *Iames*. *Salomon* was a maine Improuer of his *home* commodities, as you may see in his *Trading* with *Hiram*, 1 *Kings* 5. 9. *verse*; and, God knowes, it was the daily study of King *Iames*. *Salomon* was

a

a great maintainer of *ſhipping*, and *Nauigation*, 1 *Kings* 10. 14. A moſt proper Attribute to King *Iames*. *Salomon* beautified very much his *Capitall Citie* with *Buildings*, and *Water-workes*, 1 *Kings* 9. 15. So did King *Iames*. Euery man liu'd in peace vnder his *vine*, and his *Figge-Tree* in the daies of *Salomon*, 1 *Kings* 4. 25. And ſo they did in the bleſſed daies of King *Iames*. And yet towards his End, K. *Salomon* had ſecret *Enemies*, *Razan*, *Hadad*, and *Ieroboam*, and prepared for a *Warre* vpon his going to his *Graue*, as you may ſee in the *verſe* before my *Text*. So had, and ſo did King *Iames*. Laſtly, before any *Hoſtile Act* we reade of in the *Hiſtory*, King *Salomon* died in peace, when he had liued about 60. *Yeares*, as *Lyra* and *Toſtatus* are of opinion. And ſo you know did King *Iames*. You ſee therefore a Mould fitted for another *Salomon* in the *Bulke*, and *Generall*: I come now, according to the Method in my *Text*, to poliſh, and refine the *Members* of

this *Statue* in their *Diuiſion*, and *Particular*.

TO begin with his *Reliquum verborum*, his words, and *Eloquence*; you know it well enough, it was rare, and excellent in the higheſt Degree. *Salomon* ſpeaking of his owne Facultie in this kinde, diuides it into two ſeuerall Heads, a readie *Inuention*, and an eaſie *Diſcharge*, and *Expreſſion* of the ſame. *God hath granted me to ſpeake, as I would, and to conceiue, as is meet, for the things ſpoken of, Wiſdome 7. 15. verſ.* and this was eminent in our late *Soueraigne*. His *Inuention* was as quicke as his firſt *Thoughts*, and his *Words* as readie as his *Inuention*. *God had giuen him to conceiue.* The Greeke word in that place is ἐνθυμηθῆναι, that is, to make an *Enthymem*, or a ſhort *Syllogiſme*; and that was his manner. He would firſt winde vp the whole *Subſtance* of his Diſcourſe into one ſolid, and maſſie *Conception*; and then ſpread it, and dilate it to what com-

paſſe

passe he pleas'd, *profluenti, & quæ Principem deceret eloquentia* (as [a] he said of *Augustus*) in a flowing, and a princely kinde of *Elocution*. Those *Speeches* of his in the *Parliament*, *Starre-Chamber*, *Councell Table*, and other publique *Audiences* of the State (of which, as of *Tullies* Orations, [b] *Ea semper optima, quæ maxima*, the longest still was held the best) doe proue him to be the most powerfull *Speaker*, that euer swayed the Scepter of this Kingdome. In his *Style* you may obserue the *Ecclesiastes*, in his *Figures* the *Canticles*, in his *Sentences* the *Prouerbs*, and in his whole *Discourse*, *Reliquum Verborum Salomonis*, all the rest that was admirable in the Eloquence of *Salomon*. For, beside his *Prose*, *Iter ad carmen nouerat*, hee made a *Verse* also when hee pleas'd, and that (as became *Buchanans* best Scholler) *Sanissimi coloris*, of a most dainty, and elaborate composition. An euerlasting honour to the *Muses*. [c] For as *Alexander*, somewhat shie at the first, was content afterward

[a] Tacitus *Annal. lib.* 13.

[b] Plin. *Secund. lib.* 1. *ep.* 20.

[c] Plutarch. *in* Alexand.

to be *Burgeſſe* of *Corinth*, becauſe *Hercules* had formerly accepted of the place: Euen ſo the greateſt *Potentate* of all the Earth, may now without *bluſhing* ſtoope to a *Verſe*, being the vſuall *Recreation* of King [a] *Dauid*, together with this firſt, and ſecond *Salomon*. For the *King* our Maſter neuer vs'd it, but as *Dauid* did, for the praiſe of God, and his owne comfort. Hee was in hand (when God call'd him to ſing *Pſalmes* with the *Angels*) with the *Tranſlation* of our Church Pſalmes, which hee intended to haue finiſhed, and *dedicated* withall to the onely *Saint* of his *Deuotion*, the *Church of Great Britaine*, and that of *Ireland*. This worke was ſtaied in the one and thirty *Pſalme*. *Bleſſed is he whoſe vnrighteouſneſſe is forgiuen, and whoſe ſinne is couered*, The very beſt meditation of all (as Saint [b] *Auſtin* thinkes) in the *Church Militant*, to prepare a Soule for the *Church Triumphant*. Thus therefore in *Proſe*, and *Verſe*, in his *Prouerbs*, and in his *Canticles*, he was nothing ſhort of the

[a] *Plus ſaltantem ſtupet, quam iugulatum.* St Ambroſe *of* Dauid.

[b] Auguſt. *in loc.*

the *Eloquence* of *Salomon*, pointed at in this first circumstance. *Reliquum verborum Salomonis, The rest of the words of Salomon.*

FRom his *Sayings* I am come to his *Doings*. *Quæ fecerit, All that he did.* Ἴδαν ἐις πολύδενδρον, (as [a] *Theocritus* speakes) a vast wood, and world of matter, fitter for the *Annals*, and *Historie* of the Time; then for a fragment of a *Funerall* Sermon. Euery *Action* of his sacred Maiestie was a *Vertue* and a *Miracle* to exempt him from any parallel, amongst the moderne Kings, and Princes. Not a *particular* of his life, but was a mysterie of the Diuine *Prouidence*, to keepe, and præserue those admirable parts, for the setling, and vniting of some great *Empire*. Why was the *Queen* his [b] *Mother* barren in *France* then growne a greater, and yet fruitfull in *Scotland*, a lesser Kingdome then this of ours? Why was [c] the *Father* killed in his Bed, and yet the *Sonne* at the same time

[a] Idyllio. 17.

[b] *Vna fœminarum in omni ævo* Lampido Lacedæmonia *reperitur, quæ regis filia, regis vxor, regis mater fuit.* Plin. *Histor. nat. l. 7. c. 41.*

[c] *Atroci, & horrendo scelere, quod boni omnes sunt detestati.* Camd. Eliz. *pag.* 110.

time ſpared in his *Cradle*? Why was hee put (like another [a] *Hercules*) to ſtrangle Serpents in his ſwadling clouts, and to fight, before he could lift vp his *Arme*, with the [b] *Husband* of his Mother, for a iuſt reuenge of the Death of his Father? Why were thoſe worthy *Guardians* of his Sacred Perſon ſo ſwept away, [c] *Murray*, [d] *Lenox*, and [e] *Morton*, killed, and [f] *Marre* tormented, and *vexed* to death, and yet this Infant, without his *Protectors*, from time to time miraculouſly protected? How was his *Youth* freed from the Faction of [g] *France*, and his *Riper* yeares from that of [h] *Spaine*? the which two, like *Sampſons* Foxes, tied by the tailes, agreed in nothing but their *End*, which was to poiſon his *Religion*, and *Succeßion*. Why did [i] *Gowries* Man, prepar'd to *Kill* him, *tremble* in his præſence, and begin to adore him? Laſtly, (for no *præſeruation* can be nam'd after this) when the *Match*, and the *Powder*, not farre from this place, was ſo fitted, and præpared, why was this *King* ſo diuinely

[a] *Poſtquam conſpexit angueis ille alter puer, citò è cunis exilit, facit rectâ in angueis impetum, &c.* Plautus *in* Amphitruone. *Act.* 5. *Scen.* 1.
[b] Cambden Eliz. *pag.* 121.
[c] Cambden. Eliz. *pag.* 172.
[d] Idem. ibid. *pag.* 203.
[e] Mortonius Anglis *addictiſſimus ab* Arranio *læſæ Maieſtatis accuſatus, in carcerem conijcitur.* Cambd. Eliz. *pag.* 314.
Ex delatorum inuidia. pag. 315. *obtruncatus. pag.* 317.
[f] *Præ mœrore, poſtquam tredecim mẽſes præfuiſſet, ſatis conceſſit.* Camb. Eliz. *pag.* 204.
[g] Cambd. Eliz. *pag.* 316.
[h] *Summa conſilij erat, vt rege intercepto, externas copias ad religionem* Romanam *reſtaurandam, & Angliam inuadendam admitterent.* Cambd. Eliz. *part.* 2. *pag.* 500. M. S.
[i] *Gowries* conſpiracie. fol. 6.

diuinely præserued? Surely for no other *End* then this, that as [a] *Perez* was wont to call himselfe *Monstrum Fortunæ*, the Monster of Fortune: So this *Prince* might appeare in the world, *Monstrum Prouidentiæ*, a Monster, as it were, of the Diuine *Prouidence*; (taking the word, as *Scaliger* applies it to [b] *Virgil*, *Monstrum sine Labe*, a Monster for want of *Imperfections*,) & be esteem'd for his *Quæ fecerit*, what he should do, in time to come, a *Miracle of Kings, & a King of Miracles*. I leaue the multitude of his *Actions* to fill vp *Chronicles*, and will instance only in those foure *Vertues*, which it seemes doe now adorne his *Hearse*, and speake the same vnto your *Eyes*, which I would doe vnto your *Eares*; that is, the Actions of his *Religion*, his *Iustice*, his *Warre*, and his *Peace*, foure principall Members in this Statue of *Salomon*.

[a] Cambd. Eliz. *part.* 2. *pag.* 566. M. S.

[b] *In Poetica.*

FIrst for the *Actions of Religion*, it is true what S.t *Gregory* saith, that God doth therefore giue *Princes* their *Kingdomes* to

[c] *Vt terrestre regnum cœlesti regno famuletur.* Greg. *ep.* 62. *ad* Mauritium.

to fit, & præpare men for his *Kingdome*. Hence our *Churches* come to be builded, and our *Church-men* to be thus maintained. Now as *Salomon* of all the Kings of *Iſrael*: So our Late Soueraigne of all *Chriſtian Kings*, that euer I read of, was the moſt conſtant [a] *Patron, of Churches*, and *Church-men*. This *Patronage* extended to three ſeuerall Braunches, to the *Doctrine*, to the *Diſcipline*, and to the *Maintenance* of *Gods* Church. And of his Affection to theſe three he gaue a full demonſtration, by that hee had ſpent *three Moneths in this Kingdome*. To the *Doctrine*, by the [b] Tranſlation of the *Bible*, againſt the *Papiſts*. To the *Diſcipline*, by the Conference at [c] *Hampton Court*, againſt the *Nouelliſts*. And to the *Maintenance*, by remitting all *Sede-vacantes*, and diſabling [d] Church-men to make *Leaſes* to the *Crowne*, againſt the *Courtiers*, and *Statiſts* of thoſe worſer times. Yee Houſe of *Leui* praiſe yee the Lord, *quoniam miſericordia eius in Sæculum*, For this Mercie of his endureth for euer.

[a] *Ingens Cæſar, & par gloria tua, ſiue fecerint iſtud poſteà principes, ſiue non fecerint.* Plin. *in* Paneg.

[b] Now read in our Churches.

[c] Printed by command 14. *Ianuary* 1603. *and* now reprinted by King *Iames* his new command, immediatly before his death. 1625.

[d] The Act. of *Parliam.* 1. Iac.

euer. But this [a] beginning amongst vs was but a *Mappe* of his whole Life, as many times a little Ring, receiueth the image of a great *Coloſſus*; Becauſe, from the very cradle wherein hee was crown'd, all his life was a continued *Patronage* of the *Doctrine*, the *Diſcipline*, and the *Maintenance* of the Church.

FOr the firſt, I will ſpeake it boldly, *Et dicam vniuerſa audiente Græcia*, in the præſence here of *God*, and *Men*, that I beleeue in my ſoule, and conſcience, there neuer liued a more conſtant, reſolute, & ſetled *Proteſtant* in point of *Doctrine*, then our late Soueraigne. The firſt Letter that euer he wrote to Queene *Elizabeth* of famous memory, vpon his taking of the Gouernment to his owne managing, was for *Aßiſtance* againſt thoſe Men, [b] *Qui veræ Religioni aduerſabantur*, that were Oppoſers of this *true Religion*; And this was in the yeare 1578. In the ſame bleſſed minde he ſtill remained, when he made that profeſſion to Secretary [c] *Walſingham*; *Se Religionem receptam*

[a] *Ipſa initia plantare debent Principis nominis famam.* Theodoricus.

[b] *Per* Dunfermilinium. Cambd. Eliz. *pag.* 377.

[c] Edinburgi. Cambd. Eliz. *pag.* 341.

receptam conſtantiſſimè defenſurum, that he would moſt conſtantly defend his receiued *Religion*, in the yeare 1583. In the ſame *Reſolution* he continued, when hee put it to [a] Queene *Elizabeth* to chooſe him a *Lady*, who recommended vnto him at the firſt [b] *Madam Margarite*, Aunt to our *now Queene* (whom God long bleſſe, and præſerue) and afterward our late *Queene* [c] *Anne*, a moſt bleſſed Ladie in many reſpects, and yet in none more then this, that ſhe was the Mother of our præſent *Soueraigne*. In the ſame *Faith* he perſeuer'd, when hee made his *Rodes* (as they call it) to the [d] *North* of *Scotland* againſt the *Papiſts*, in the yeare 1594. or there abouts. Hee grew in this *Faith* from ſtrengh to ſtrength, when he wrote his [e] *Baſilicon Doron*, which made the *Romaniſts* deſpaire of him, and ſet on [f] *Parſons* to forge *Titles*, [g] *Clemens Octauus* to publiſh *Bulls*, and the whole *Conclaue* to oppoſe his *Succeßion*, as we may now reade at large in the Letters of [h] *Cardinall D'Oſſat*.

And

[a] *Cumque rex ſubinde* Elizabetham *de vxore deligenda conſuluiſſet, &c.* Cambd. Eliz. *part.* 2. *pag.* 513. M. S.

[b] *Iamdudum percupierat* Margaritam *ſororem regis* Nauarri *regi* Scotorum *in Matrimonio collocare.* Cambd. Eliz. *part.* 2 *p.* 513. M. S.

[c] *Quam præ cæteris commendauit.* idem. ibid.

[d] Cambd. Eliz. *part.* 2. *pag.* 561. M. S.

[e] *Sed his alijs libris longè præcelluit liber* Baſilicon Doron, *&c. Incredibile eſt, quot hominum animos & ſtudia inde ſibi concilárit, &c.* Id. *in* Eliz *part.* 2 *pag.* 659. M. S.

[f] *Id. ibid. pag.* 562. M. S.

[g] Speedes Chro. *p.* 911.

[h] *Liure ſeptieſme* 131. *Au* Roy. *&* *Liure* 8. 161. *A Monſieur de* Villeroy. *&* *Liure* 7. 132. *A Monſ. de* Villeroy.

And vpon his happie Arriuall to this Crowne, a *Protestant* he was deem'd by [a] *Watson* the *Prologue*, and, that without any hope of Change, by *Faux* the *Epilogue* of the Powder *Treason*. To conclude, he defended this *Doctrine* of ours with his *penne*, his *Lawes*, and his *Sword*, the whole Progresse of his *Life*; and seal'd it with the blessed *Sacrament* at the time of his *Death*.

Sic illi visum est viuere, sicque mori.

I am boũd in *cõscience* out of *Zeale* to the *Truth*, & my dutie to my dead *Master*, to adde a word more, ere I close this *Point*. This blessed *King*, in all the time I seru'd him, did neuer out of deepe, and *iust reason* of *State*, and the bitter necessities of *Christendome* in these latter times, giue way to any the least *Conniuence* in the world, towards the person of a *Papist* (for to his *Doctrine* he neuer did, he neuer would doe, nor was there any [b] *Consideration vnder heauen* could haue forc't him thereunto) but hee strictly guided himselfe in the same, by some

[a] Speedes Chro. p. 912.

[b] For they themselues will needs (as the *Romans* said of the *Iewes*) make themselues as remote from vs, as the *Indians*. οἷς μήτε κοινὴ πρὸς ἀνθρώπους τράπεζα, μήτε σπονδαὶ, μήτε εὐχαὶ, μήτε θυσίαι. Philostrat. *in vita* Apollon. *l.* 5. *c.* 10.

notable *Præsident* of Queene *Elizabeth*, (the Load-starre of all his greatest *Actions*) and that in the very point; and bath'd his fauours with showers of *Teares* (I speake it in the præsence of Almightie God) least these *Intendments* of his for the *apparant* good of the *State*, might scandalize for all that, (in an oblique line) his *weake*, but well meaning Subiects in their *Religion*, and *Doctrine*. And so much for the first point.

FOr the second, as hee patronized the *Doctrine*, so did he also the *Discipline* of this Church, I meane the *Hierarchie* of the *Bishops*, and the vse of *Chapters*, and *Cathedrall Churches*, as a Gouernment receiued from *Christ*, and his *Apostles*, and the [a] only *Discipline* that euer agreed with the *Fundamentall Lawes* of any *Christian Monarchie*. For as that *Musitian* in [b] *Philostratus* sent his young Scholler to a sort of *Bunglers*, where he might learne, μὴ αὐλεῖν, how hee should

a Βασιλικὸν Δῶρον. lib. 2. and his word was, No Bishop, no King. Confer. at Hampt. Court. pag. 36.

b Αὐλητὴς τὸ πάνυ Σοφῶν, τοῦ ἑαυτοῦ μαθητὰς παρὰ τοὺς φαυλοτέρους ἔπεμπε, μαθησομένους πῶς δεῖ μὴ αὐλεῖν. Philostrat. in vita Apol. l. 5. c. 11.

ſhould not *pipe*: ſo God Almighty was pleas'd, that this great [a] *King* ſhould be bred for a while in that new *Diſcipline*, that hee might learne in times to come how hee ſhould not *Diſcipline* the Church of Chriſt. In that *Diſcipline* he learn't this *Doctrine*, that [b] *one King may be lawfully ſurpriſed by three Earles*, 1583. That [c] *Miniſters are not ſubiect to either King, or Councell*, 1584. That *they may* [d] *deny the King to pray for his Mother*. 1586. That *they may call Synods without the King, and make Lawes too*; [e] *Ne quid Reſpublica detrimenti capiat*, That *there be nothing done to the preiudice of the State*. 1593. For theſe Aberrations therefore in the *Diſcipline* of that Church (though hee honoured thoſe *Preachers* to his dying day for the truth of their *Doctrine* in all other points) hee firſt brought in [f] the *Iuriſdiction*; Secondly, the *Name*; Thirdly, the *Cathedrals*; and laſtly, the *Conſiſtories*, and *Reuenews* of my Lords their *Biſhops*: ſuch a Patron hee was of this moſt reuerend, moſt auncient, and

[a] Howeuer he liued amongſt *Puritanes*, and was kept as a Ward vnder them, yet ſince he was ten yeares old, hee euer deſpiſed their opinions. *Conſer.* at *Hampt.* Court. *pag.* 20.

[b] Cambd. Eliz. *pag.* 342.

[c] Cambd. Eliz. *pag.* 361.

[d] Cambd. Eliz. *pag.* 444.

[e] Cambd. Eliz. *part.* 2. *pag.* 550. *Nec expectata* Regis *authoritate*, Barones, & Burgenſes *Conuocarunt* (Miniſtri) *ad conſultandum ne quid detrimenti religio, aut reſpub. caperet.* M. S.

[f] Cambd. Eliz. *pag.* 362.

moſt *Apoſtolicall Diſcipline.*

LAſtly, he was as great a Patron of the *Maintenance* of the Church, as euer I read of in any *Hiſtorie*. For beſide his refuſal of *Sede-vacantes*, & that *Law* he enacted at his firſt entrance for the preſeruation of the *Reuenew* of our Churches in *England*, he might wel ſay with *Dauid* for his other Kingdomes; [a] *Zelus Domus tuæ deuorauit me*, that the Endowing of *Biſhopricques*, the Erecting of *Colledges*, the buying out of *Impropriations*, the Aſſigning of *Glebes*, the *Repairing* of the old, and the *Founding* of new Churches hath conſumed, and taken vp all, or the farre greater part of his *Reuenews* in *Scotland*, and *Ireland*. I haue no time to dwell vpon particulars, but in the generall, thinke you of whom you pleaſe, of *Conſtantine* of *Rome*, of *Charlemaine* of *France*, of *Alphonſo* of *Spaine*, or to come home to our owne *Iſland*, a Soile more fertill in prodigious Founders, of *Lucius*, of *Offa*, of *Alfred*, of Saint *Edward*, of any King before, or ſince the

[a] Pſal. 68. 10.

the *Conquest*, and I will say of my deare Master (as he said of *Traian*) *Tu melior peiori æuo*, though the times be farre worse, yet was he farre the greater *Founder*. And therefore to conclude this point, imagine *Discipline* to be the *Wals*, *Maintenance* the *roofe, and couer*, true *Doctrine* the sweet *perfume*, and *Incense* of the Temple, and you haue *Salomons* first Act before your eyes, the Building of Gods House, and his *Quid fecerit*, what he did by Actions of *Religion*.

FOr the Actions of *Iustice* in this King, they were so ordinary, that being repeated they would proue as tædious for the præsent, as in the Ages to come they will be admired. For, as [a] *Synesius* saith of that glorious Planet, that it is nothing for the *Sunne* to shine ἐν οὐσίᾳ τὸ λαμπρὸν ἔχοντι, it being of his Essence to glister, and shine: so were it *frigidißima laudatio*, very poore Oratory, to commend our *King* for being *iust*, there hauing beene made ouer

[a] οὐ γὰρ πόνος αὐτῷ καταλάμπειν ἐν οὐσίᾳ τὸ λαμπρὸν ἔχοντι. Synesius *de regno*.

ouer all *Europe*, for the ſpace of forty yeeres, no more quæſtion of his being *Iuſt*, then of his being *King*. If wee looke at *home* in his owne *Dominions*, neuer were the *Benches* ſo grauely furniſhed, neuer the *Courts* ſo willingly frequented, neuer poore, and rich ſo *æqually* righted, neuer the *Ballance* ſo euenly poized, as in the Raigne of our late *Soueraigne*. I could tell you that, that will neuer be beleeu'd in future times, of a *Lord* that died for a vile *Varlet*, of a *Peere* condemned for a *ſorry Gentleman*, nay of a deare *Sonne* vnrelieued for a time againſt a *Strãger*, for fear of ſwaruing the bredth of a *haire* frõ the *line* of *Iuſtice*. If we look abroad into forraign *Countries*, *Quæ tam ſepoſita eſt, quæ gens tam barbara?*

Thoſe very *Princes*, that haue done him none, haue beene forc't to confeſſe his *Vprightneſſe*, and *Iuſtice*. I leaue you therefore to reſolue with your ſelues, of the which of theſe *Salomons*, that Text is moſt true; *The Wiſedome of God was in Him, ad faciendum*

dum iudicium, to doe *Iuſtice*. 1 *Kings* 3. laſt *verſe*. And ſo much of the Actions of his *IVSTICE*.

THe third ſort of *Actions*, which are thoſe of *Warre*, are alſo obſeruable in the peaceable Raigne of our late *Salomon*. For although it be a faſhion amongſt men, *vt nolint eundem pluribus rebus excellere* ([a] as the *Orator* ſpeakes) that they cannot endure that *one Man* ſhould bee thought eminent in *many qualities*, as the ſame *Prince* in the managing of *Peace*, and *Warre*: yet ſurely nothing, but the *malice* of ſome people, that would place their *wheeles* in *Princes*, as[b] *Dædalus* did in his Statues, to pull them to combuſtions at their owne pleaſure, can denie this *Laurell* to our late *Soueraigne*. For beſides that occaſioned in *Scotland*, to make his roades into the *North*, after the defeat of the *Earle of Arguile*, hee ſhewed himſelfe in perſon, not onely ἕτοιμον, reſolute enough, but, if wee may

[a] Cicero *in* Bruto.

[b] Ariſtot. *Politic. l.* 1. *c.* 1.

beleeue the [a]*Story* (as *Plutarque* said of *Tiberius Gracchus*) ἰταμὸν, somewhat too forward in those vnapproachable places, scattering his *Enemies* as much with his *example*, as he did with his *forces*;

—— [b] *dum magnos tolerare labores*
Ipsa Ducis virtus cogit ——

I say, beside these *Aduentures* of his *person*, he was vnto his *people*, to the houre of his *death*, another *Cherubin* with a flaming sword, to keepe out *Enemies* from this *Paradise* of ours; wherein, aboue al neighbouring Nations, grew in abundance those Apples of *peace*, which now I am to gather in the last place.

AND surely *Actions* of *Peace* (what euer debauched people say to the [c] *contrarie*) set out a *Prince* in more orient colours then those of *War*, and great combustions. *In turbas, & discordias pessimo cuique plurima vis: Pax, & quies bonis Artibus indigent*, saith [d] *Tacitus*; any *Phaethon* will serue to fire the world, but none beside the God of *Wisedome* can

[a] *Rex ipse* difficillimi *itineris molestiis conflictat*, *per asperrimos montes in illa parte contendit, &c.* Camb. Eliz. *part* 2. *pag.* 561. M. S.

[b] Lucan.

[c] *Vtinam meis temporibus eueniat, vt militum stipendia in Doctores Artium absumantur.* Leo Græcanicus.

[d] Histor. l. 4. *initio libri.* *Ad laudem regnantis trahitur, si ab omnibus pax ametur.* Cassiodorus *epist. l.* 1. *ep.* 23.

A deepe point of policie. δύνασθαι χολάζειν. Arist. polit. *l.* 8. *c.* 14.

can keepe it in order. And this is moſt euident in the Booke of God. When *Iſrael* is to be chaſtized with *Warre*, and *Deſolation*, any furious *Iehu* will ſerue the turne; But for the managing of a long, and a continued *Peace*, no leſſe is required then the *Wiſedome of Salomon*. Now of theſe *Actions* of King *Iames* his *Peace*, though many others haue made whole *Bookes*, yet will I make but a ſhort *Index*. You may finde in thoſe *volumes*, the *Scottiſh Feudes* quite aboliſhed, the Schools of the *Prophets* newly adorn'd, al kind of *learning* highly improued, *manufactures* at home daily inuented, *Trading* abroad exceedingly multiplied, the Borders of *Scotland* peaceably gouerned, the *North* of *Ireland* religiouſly planted, the *Nauy Royall* magnificētly furniſhed, *Virginia*, *New-found-land*, & *New-England* peopled, the *Eaſt India* well traded, *Perſia*, *China*, and the *Mogor* viſited, laſtly, all the ports of *Europe*, *Afrique*, *Aſia*, and *America* to our red Croſſes freed, and opened. And they are all the *Actions*, and

true-borne Children of *King IAMES his Peace.* And ſo much, or rather (for want of time) ſo little of the *Quæ fecerit*, and what he did; *The reſt of the words of Salomon, and all that he did.*

THe third member of this *Statue*, is his *Wiſedome*, fitly reſembled to that of *Salomons.* For if the *patterne* ſeeme to excell in the *Intellectuals*, I am ſure the *Statue* exceeds in the *Morals.* If we take this *Wiſedome* for an *Vniuerſalitie*, claſping in her Armes all *Arts*, and *Sciences*; ſhee cannot be denied in that large ſenſe, to haue *built her a houſe* in that ſacred boſome. For, as [a] *Budæus* being ask't by *Francis* the firſt, if all the *Bookes* in the world were to bee burn't, what one hee would ſaue, to preſerue *Learning*, made anſwer, that he would ſaue the Workes of *Plutarque*, becauſe they had impreſſions of all the *Sciences:* ſo ſay I, and appeale herein to any *Scholler* in the world, that if all *Bookes* were to be burnt, and *Plutarque* alſo to beare them

[a] *In vita* Budæi. *Idem narratur de* Theodoro Gaza. Sphynx. Philoſ. *cap.* 25.

them company: yet could a man finde ſome footing, and impreſſions of all *Arts*, and *Sciences*, of all kindes of [a] *Diuinitie*, *Moralitie*, and *Humanitie* whatſoeuer, within the Workes of our late *Soueraigne*. But if we take *Wiſdome* for that deepe reach required in a King, for the gouerning of his people, which [b] *Syneſius* calls Παντῶν Βασιλικῶν Βασιλικώτερον, the *Prince* of all the *Princely Vertues*; I will without bluſhing ſay of Him, as *Pliny* did of another, and appeale herein to my Noble *Lords* of his *Priuie Counſell*, *Nihil eſt omnium quod diſcere velis, quod ille docere non potuit*, there was nothing in that kinde that a man would learne, but was fully taught by our *Great Maſter*. But (alas) I dare not launch into this vaſt *deepe*, whereof the beſt *Head* (whereeuer it is) in all *Europe* cannot ſound the bottome: [c] *Niſi ſapiens non poteſt perſpicere ſapientem*: My *wiſdome*, I confeſſe, is farre too ſhort to giue you any character of his infinite *Wiſedome*. Some ſtreames hereof, you may hereafter find in

[a] As *Eccleſiaſticus* is called παν-αρετῶν. Suidas *in Philolog.* & Epiph. *lib. de menſuris.*

[b] Κόσμος μὲ βασιλέων ἀρεταὶ πᾶσαι, φέγγος δ' ἀπάντων βασιλικώτερος. Syneſ. *de regno.*

[c] Plin. Secundus *l. 1. epiſt. 10.*

in the *Hiſtories* of this *Age*, the fourth *Member* of this *Statue*, the *Booke of the Acts of Salomon. And the reſt of the words of Salomon, and all that hee did, and his Wiſdome, are they not written in the Booke of the Acts of Salomon?*

FOr although King *Iames* had no ſuch Officers as [a] *Salomon* had, *à Commentarijs*, appointed of purpoſe to write his *Actions*; yet [b] *Dulce eſt oculis videre Solem*, the Sunne cannot ſhine in ſuch a brightneſſe, but *Eyes* muſt behold it, nor ſet in ſo laſting a *night*, but the world will miſſe it. Priuate *Hiſtories* (as [c] *Adrian* ſaid of *Apers* accuſations) are but *Incke, and Paper*, and may bee holpe in part with the golden *pin-duſt*; whereas [d] *Suffragia mundi Nullus emit*, None can be honoured of all *Europe*, but he that held the Ballance of all *Europe*; and, for the ſpace of twentie yeares at the leaſt, preſerued the *peace* of all *Europe*. *Chriſtendome* therefore will be the *Booke*, *Swords*, I feare, will proue the *Pennes*, and the Remembrance of the *times*

[a] Sanctius *in* 1. *Reg.* proleg. 1.

[b] Eccleſiaſtes 11.7.

[c] Spartianus *in* Adriano.

[d] Sidonius. *Melius omnibus quam ſingulis creditur. ſingulis enim decipere, & decipi poſſunt: nemo omnes, neminem omnes fefellerunt.* Plin. Secund. *in* Panegyr.

times past, the Acts, and Monuments of our blessed *Salomon*. And if multitude of *Writers* could multiply his *Fame*, the *Israelite* with his fifteene Pen-men (for so [a] *Pineda* makes his Boast) must giue place herein to our *British Salomon*. What *Writer* hath cause to speake of a *King*, but præsently he falles vpon this *King* of *Writers*? So that as [b] *Constantine* the Great did nick-name *Traian*, *Herbam Parietariam*, a Wall-flower, because his name was engrauen on euery wall: so shall æmulous *Posteritie* terme King *Iames Herbam chartaceam*, a Paper-flower, when they reade his glory in all *Writers*. And as one saith of *Plinius*, and *Tacitus*, that they were [c] *Literarum nomina, non Hominum*: So will it be a quæstion amongst *Critiques* in the Ages to come, whether this name of *Iames* doth more properly note an eminent *King*, or an eminent *Scholler*. And in that case, if vngratefull posteritie should forget the *King*, (as beleeue me it will not, for like one of [d] *Demetrius* his Statues,

[a] *De reb.* Salom. *lib.* 1. *cap.* 1.

[b] *Apud* Euseb.

[c] *Nosti me? & quidem ex studijs. Ad hoc illum.* Tacitus *es, an* Plinius? *Exprimere non possum quàm sit iucundum mihi, quod nomina nostra quasi literarum propria, non hominum, literis redduntur.* Plinius Secund. *lib.* 9. *ep.* 23.

[d] οὐδεὶς ἔσχεν ἰὸν οὐδὲ πινὸν. Plutarch. reip. gerend. præcept. *Solum te commendat, augetque temporis spatium.* Plin. *in* Paneg.

tues, this *King* will ſhew better and better with time) yet if it ſhould, Learning will neuer forget the *Scholler*. In the world before the *Flood*, though wee reade not of one *King*, [a] the *Inuenters of the Arts* are ſtill remembred. His *Hiſtory* therefore, like [b] *Herodotus* his Hiſtory, ſhall be written, and ſet out by all the *Muſes*; they all ſhall ioyne in the writing of his *Booke*, the *Booke* of the *Acts of our Britiſh Salomon*.

IN the fifth place, ſuruey we his *Capitall Citie*; which [c] *enlarged, and repaired* in each corner thereof, 1 *King*. 9.15. and refreſhed within with a [d] *running water* (which [e] *Ioſephus* attributes to the Sonne of *Dauid*) doth no more reſemble that other, then this *Hieruſalem*, where our *Salomon* raigned. *Hee raigned in Hieruſalem*. Here for the ſpace of two and twentie yeeres the *Sacrifices* were daily offered, here *Gods word* was learnedly expounded, here the *Lawes* were iuſtly adminiſtred, here all the *Tribes*

[a] Geneſ. 5.

[b] Whereof the ſeuerall bookes are aſſigned to ſeuerall *Muſes*. *Quem referent muſæ, viuet*. Tibul. *li*. 1. *eleg*. 4. νέκταρ χυτὸν, μοισᾶν δόσιν. Pynd. Olymp. Hymn. 7.

[c] See the *Proclamations* for buildings. πόλιν λαμπρύνει κατασκευὴ μεγαλοπρεπῆς οἰκοδομημάτων. Philoſtratus *de vitis* Sophiſt. *li*. 1.

[d] Which a man might call, as the *Ægyptians* doe *Nilus*, Κοινὸν κρατῆρα. Philoſt. *de vit*. Apol. *l*. 5. *c*. 10.

[e] *De bello* Iudaic. *l*. 6. *c*. 6.

Tribes were vſually aſſembled, here the three *Kingdomes* were conuened, here *Edenburgh* and *Diuelen* were vnited, like *Iebus*, and *Salem*, in one *Hieruſalem*. Whilſt *Salomon raigned in this Hieruſalem*. And ſo much of this fifth Circumſtance.

IN the ſixt place, ſuruay wee the bounds of his *Empire*, and King *Iames* will proue a King *Salomon* in this, as being the firſt *King* (for ought we know) that raigned here ouer all this *Iſland*, *Ouer all Iſrael*. Hee *raigned in Hieruſalem ouer all Iſrael*. There is a *brute* of one *Brutus* long before, but it is no more then a meere *brute*. King *Iames* is the firſt King of the *Iſland*, that wee reade of in good *Hiſtories*. And ſurely *Non ſine numine Diuûm*, this came not to paſſe otherwiſe, then by Gods direction, from time to time. When the two *Daughters* were ſo matched, why ſhould *Scotland* be preferred? when a [b] new race had gotten the *Crowne*, why

[a] Cambd. *in ſua* Brit. *pag.* 5.

[b] The name of the *Tudors*.

I ſhould

ſhould the name within the ſpace of 115. *yeares* be thus extinguiſhed? When many *prætenſes* were made to this *Land*, why ſhould they all in this one *King* be concentred and vnited? [a] that of the *Britaines* by *Cadwallo*, that of the *Scots* by *Fargus*, that of the *Picts* by the Daughter of *Hungus*, that of the *Saxons* by the Siſter of *Edgar*, that of the *Danes* by the Daughter of King *Chriſtian*, and that of the *Normans* by the Daughter of *Henry the ſeuenth*, from all the which he was a *Lineall Deſcendant*. Surely to let vs know, that this was the *Salomon*, whom God from the beginning had anointed *King ouer all Iſrael*, and accordingly he *raigned in Hieruſalem ouer all Iſrael*. And ſo much of the ſixt Circumſtance.

[a] Noted by the late Earle of *Northampton*, in his ſpeech for the *Recognition*, made in *Parliament*. 3. Iac. 26. Maij. M. S.

THe ſeuenth Circumſtance is the *time of his Raigne*, the which, though it falls ſhort in a *diuided*, yet in a *compounded ſenſe* exceeds the *patterne*. For though he raigned not ſo long,

long *ouer all Israel*, yet *in all* hee raigned 58. *yeares*. A long, and a blessed *raigne*, wherein he was married to one *Queene*, and (as he said of *Tigranes*) to a thousand *Vertues*. A *Raigne* like that Σειρὰ χρυσείη, or golden chaine in *Homer*, whereof Πάντες τὴ θεοὶ, πάντες θεαῖναι, the seuerall linkes were seuerall blessings, with the one end fastened to his *Cradle*, and the other dropping into his *Graue*. And surely God Almightie, to let vs know that it is [a] *by him that Kings doe raigne*, makes them sometimes to gouerne *States* (and that very well) before they be able to gouerne themselues. [b] *Varanes* his childe was crowned King, while he was yet in his *Mothers wombe*. [c] *Fredericke the second*, when he was but three yeares old. [d] *Ioas*, when hee was but seuen. *Salomon*, (as some [e] *Rabbins* thinke) when hee was but ten. [f] *Charles* the ninth, when hee was but eleuen. [g] S^t. *Lewis*, when he was but twelue. And our late *Soueraigne* aged little more then [h] *so many moneths*. Thus God stockes those

Iliad. 1.

[a] Prou. 8. 17.

[b] Agathias *libr. 4. applicata ad veterum corona.*

[c] King of *Sicelie. Polychron.*

[d] 4 Reg. 11. 12.

[e] Rabbi Dauid Kimchi apud Lyram. Salomonem *decennem regni initio suscepisse filium* Rhehoboam. Although all the *Greeke* and *Latine* Fathers, make him to be 12. yeares old. & these opinions do make his raigne with his *Fathers* to haue beene for *many* yeares. Whereas the late *writers, Protestats & Romanists*, making that raigne to be but for two *yeares*, doe make *Salomon* of the age of 18 *or* 19. years, when hee began his raigne.

[f] Inuenter *of* France. *in* Car. 9.

[g] Ludouico *suffecto est* Ludouicus *filius, annos duodecim natus.* Gaguinus. *Compendij sui libr. 7.*

[h] *Regnum cessit filiolo vix tredecim menses nato.* Camb. Eli. p. 119.

Kings with *Daies*, whom he meanes to ſtocke with *Goodneſſe*. Thus our Deare *Maſter*, who raigned *better*, raigned alſo *longer* then King *Salomon*, whoſe *Raigne in Hieruſalem ouer all Iſrael, was no more then fortie yeares*: And ſo much of the ſeuenth Circumſtance.

AND hitherto, Moſt High and Mightie, moſt Honourable, Worſhipfull, and welbeloued, you may imagine I haue offered vnto your thoughts, not only a *Statue* of King *Salomon*, but withall, as the *Græcians* did in their *Hercules*, and *Xenophon* in his *Cyrus*, an *Idæa*, or Repræſentation of all the perfections requir'd in a *King*. But, out alas! thoſe *Statues* of theirs are (as the *Soule* that frames them) *laſting*, and immortall, but this of ours made of Fleſh and Bloud, *Maiore noſtrûm damno, quam ſuo* (as [a] hee ſaid of *Titus*) to our loſſe, but his great Aduantage, is proued *Mortall*. I, but did you not know before (will ſome men ſay) that the King was

[a] Sueton. in Tito. *Non memini me legiſſe mala morte mortuum, qui libenter operæ pietatis exercuit.* Hieron. *diſc.* 13.

was *mortall?* I did indeed; And I know withall, the ſtate of *Chriſtendome* doth require, that ſuch a King, as this, of theſe *Sayings*, and *Doings*, and *Wiſedome*, and *Experience* of 58. yeeres, ſhould haue beene *immortall*,

[a] *Verum oneranda mihi non ſunt, memoranda recepi,*
Fata ——

[a] Auſon. Burdig. *profeſſ. cap.* 19.

Our onely comfort is this, that as he liued like a *King*, ſo he died like a *Saint*. He did rather (as Saint *Hierome* ſaid of *Nepotian*) *migrare*, *quam mori*; or (as Saint *Bernard* writes of *Hubertus*) *abire*, *quam obire*, hee did not *dye*, but fall *aſleepe*, *Dormiuitque Salomon*, And *Salomon* [b] *ſlept*. Neuer haue you read of any King, that left this world more *reſolued*, more *prepared*, as though hee had vnbract himſelfe for his *Bed*, rather then for his *Graue*. And it was his faſhion ſo to doe, when hee was ſummoned by any *ſickneſſe*. God dealt with this *Bleſſed Prince*, as he did with [c] *Ezechia*, for

[b] *Felix ſomnus cum requie, requies cum voluptate, voluptas cum æternitate.* Petrus Damianus *de* Stephano. *Dulcis ſimul & beatus ſomnus.* Gregor. Nyſſen. *de eod.*

[c] 4 Reg. 20. 6.

certaine yeeres before his *Death*, hee was call'd vpon by his ſickneſſe at *Royſton* to ſet his *Houſe in Order*. Lord, what a [a] *Speech* hee then made to his Sonne our præſent *Soueraigne*? *O Verba Bracteata.* Not a ſyllable in all the ſame, but deſerues to be written in letters of Gold. How powerfully did hee charge him with the care of *Religion* and *Iuſtice*, the two Pillars (as hee tearm'd them) of his future throne? How did he recommend vnto his loue, the *Nobilitie*, the *Clergie*, and the *Communaltie* in the generall? How did he thruſt, as it were into his inward boſome, his *Biſhops*, his *Iudges*, his neere *Seruants*; *and that Diſciple of his whom he ſo loued* in particular? And concluded with that heauenly Aduice, to his *Sonne*, concerning that great *Act* of his future *marriage*, *To marrie like himſelfe, and marrie where hee would.* But if hee did marrie the Daughter of that *King*, hee ſhould marry her *Perſon*, but hee ſhould not marry her *Religion.* But now at this ſickneſſe

[a] Taken by Mr. *Deane* of *Winchester*, and ſhewed, and approued by the *King* in his life time. M. S.

Κατὰ ἑαυτὸν ἑλᾶν. Solon *apud* Plutarch.

ſickneſſe more ſhaken with the fits of a *raging Feuer*, the neerer *Death* drew vnto him, the more he *prepar'd* himſelfe for it. All his *Latter dayes* hee ſpent in *prayer*, ſending his thoughts before into *Heauen*, to bee the *Harbingers* of his happy *Soule*. Some foure dayes before his *end*, he deſired to receiue the *Bleſſed Sacrament*, *Viaticum Æternitatis*, as it is tearm'd in the Ancient *Councels*, a bleſſed *Bait*, that the *deuout* ſoule vſeth for the moſt part to take in *this life*, when it is ready to trauaile for the *other life*. Being demanded, if hee was prepared in point of *Faith*, and *Charitie* for ſo great a *Deuotion*; He ſaid hee was, and gaue humble thankes to God for the ſame. Being deſir'd to declare his *Faith*, and what he thought of thoſe *Bookes* he had written in that kinde, Hee repeated the *Articles* of the *Creede* one by one, and ſaid *hee beleeued them all, as they were receiued and expounded by that part of the Catholique Church which was eſtabliſhed here in England.* And ſaid with

a kinde of *ſprightfulneſſe*, and *viuacitie*, that *what euer hee had written of this Faith in his life, he was now ready to ſeale with his Death.* Being queſtioned in point of *Charitie*; He anſwered preſently, that hee forgaue all Men that offended him, and deſir'd to be forgiuen by all *Chriſtians*, whom hee in any wiſe had offended. Being told, that Men in *Holy Orders* in the Church of *England* doe challenge a *power*, as inhærent in their *Function*, not in their *Perſon*, to pronounce and declare *Remiſſion of ſins*, to ſuch as being *pœnitent* doe call for the ſame; And that they haue a forme of *Abſolution* for that very purpoſe, ſet down in the Booke of *Common Prayers*; [a] He anſwered ſuddenly; *I haue euer beleeu'd, there was that power in you, that be in Orders in the Church of England. And that, amongſt others, was vnto me an euident demonſtration, that the Church of England is without all quæſtion the Church of Chriſt. And therefore I a miſerable ſinner doe humbly deſire Almighty God to abſolue*

[a] So his Maieſtie had done before, ſaying, that it was *Apoſtolicall*, and a very good ordinance, in that it was giuen in the name of *Chriſt*, to one that deſired it, and vpon the clearing of his conſcience. *Conſer.* at *Hampt. Court.* pag. 13. alſo it is retained in the confeſſions of *Auguſta*, *Bohem*, and *Saxon*.

Absolue me of my sinnes, and you, that are his seruant in that high place, to affoord me this heauenly comfort. And after the *Absolution* read, and pronounced, hee receiued the *Sacrament* with that *Zeale*, and *Deuotion*, as if hee had not beene a fraile Man, but a *Cherubin* cloathed with flesh, and blood. And some houre after, he said vnto his *Sonne*, the *Duke*, and others that stood about him, that *they could not imagine what ease, and comfort he found in himselfe, sithence his receiuing of the blessed Sacrament. O*, saith hee, *that all my Lords would doe but thus, when they are visited with the like sickenesse. Themselues would bee more comforted in their Soules, and the world lesse troubled with questioning their Religion.* From this time, to the houre of his death, the *sickenesse* preuailed more and more vpon his *Body*, and his *Sense*, and *Memory* not much impaired, *Prayers* were multiplied accordingly from houre to houre, for the comfort of his *Soule*. And as [a] *Nazianzen* saith of Saint *Basil*, that

[a] *In eius vita.*

he did desire to dye μετὰ ῥήματος τῆς εὐσεβείας, with some *sentence of pietie* in his mouth: so there were selected in *English*, and *Latine*, some short *sentences of Deuotion* to raise, and lift vp his *Soule* into *Heauen*, before it came thither. With this he was so rauished, and *Comforted*, that as all his *Seruants* (neuer sufficiently commended for *Diligence*, and[a] *Deuotion*) can beare witnesse, when he groaned now vnder the *pangs of Death*, yet was hee euer still, and as quiet, as a Lambe, when these *Eiaculations* were infused into Him. To one of them, to wit, *Mecum eris in Paradiso*, he replied presently, *Vox Christi*, that it was the voice, and promise of *Christ*. And another, *Veni Domine Iesu, veni citò*, hee twice, or thrice repeated. And a while after, his hastning on forward towards his *End*, hastned vs also to that *Prayer* vsually said at the *houre of Death*; the which was no sooner ended with that sentence, *In manus tuas Domine Commendo spiritum meum*, but his *Lords*, and *Seruants*

[a] *Est magnificum, quod te ab omni cognatione vitiorum reprimis, ac reuocas; sed magnificentius, quod tuos. Quanto enim magis arduum est, alios præstâre quam se; tanto laudabilius, quod cum ipse sis optimus, omnes circa te similes tui effecisti.* Plin. sec. *de* Traiano *in* Paneg.
οὐ μόνον ἑαυτὸν, ἀλλὰ καὶ τοὺς περὶ αὐτὸν ἐφύλαττε καθαρούς. Plutarch. *de* Catone Maiore.

uants kneeling on the one ſide, his *Archbiſhop*, *Biſhops*, and other of his *Chaplaines* on the other ſide of his *Bed*, without any *pangs*, or *Conuulſion* at all, *Dormiuit Salomon, & Salomon ſlept.* And ſo much of this eight, a moſt bitter Circumſtance.

AND yet this *Bitterneſſe* is like the bitterneſſe of *Myrrhe*, very vnpleaſing vnto vs, but very *præſeruatiue* vnto him. [a] *Mors ianua vitæ.* [b] He had no way, but by this *Mortalitie*, to cloath himſelfe with *Immortalitie*. Were it not for this *Sleeping*, how had hee obtain'd this æternall [c] *Dreaming?* which his *Soule* ſeuer'd from the dregges of the *Bodie*, doth now enioy in the præſence of *God*, enuiron'd no more with *Lords*, and *Knights*, but with troupes of *Angels*, and the *Soules* of the *Bleſſed*, call'd in this Text, his Fore-runners, or *Fathers*; *And Salomon ſlept with his Fathers.* And therefore as [d] *Papinius Statius* reports of the old *Arcadians*, that

[a] *Cui peregrinatio dulcis eſt, non amat patriam.* Auguſt. *in Pſal.* 93. *Cur hanc vitam adeo amamus, vbi quanto diutius quis fuerit, tanto maiori oneratur ſarcina peccatorum?* Ambroſ. *de* bono mortis. cap. 2. *Nam cur mortem adeo detrectamus? Ne videamus nimirum deſcripta in* Apocalypſi Ioannis. Cypr. *lib. de* mortal. Sect. 17.

[b] *Si tamen fas eſt aut fieri, aut omnino mortem vocare, quâ tanti viri mortalitas magis finita, quam vita eſt.* De Verginio. Rufo. Plin. *ſec. l.* 2. *ep.* 1.

[c] *Dormiunt mortui, non ſolum propter facilitatem reſuſcitandi, ſed etiam propter* iucunda inſomnia, *quæ animæ à corporibus ſeparatæ habent, dum Deum facie ad faciem, &c.* Salmer. tom. 6. tract. 44.

[d] Thebaid. 4.

mourning all night for the ſetting of the Sunne, they were comforted notwithſtanding at the *breake of day*, when they ſaw him in his *Spheare* againe. And as the people enraged at the death of *Romulus*, were quieted by and by with [a] *Proculus* his newes, that *he ſaw him in glory riding vp to Heauen*: Much more muſt we *Chriſtians* remain full of hope at the death of a [b] *Saint*, that is gone to his *Fathers*; *Dormiuitq; Salomon cum Patribus ſuis*, *And Salomon ſlept with his Fathers*. And no more of this ninth Circumſtance.

[a] Plin. ſecund. *de viris illuſtribus c. 2.*

[b] So the *Ægyptians* mourn'd for *Iacob* 70. daies; *Ioſeph* but 7. daies. Gen. 50. 3. & 10. So of the bleſſed *Virgin* at the death of *Chriſt*: *Stantem lego, flentem non lego.* Ambroſ. *in* Luc.

AND I muſt ſay leſſe of the *Laſt of all*, præuented therein by the *Magnificence* of his *Maieſtie*: Becauſe, for any thing wee reade in the *Scriptures*, the *Funeralls* of the firſt, came nothing neare the Stately *Funerals* of our ſecond *Salomon*. Shall I ſay therefore of my præſent *Maſter*, that he is a great, and a hopefull *King*? All that is true; but I leaue it to another, that hath time

time to enlarge it. I will onely say, as S^t. [a] *Ambrose* said of *Theodosius*, *Summam votorum complexus est, pius est*; He hath shew'd himselfe, as we desir'd he should, a *pious Sonne* of a *most pious Father*. He layes, with all possible solemnity, the Bodie of his *Father* in the Sepulchre of the Kings, erected by *Henry the seuenth* his great *Grandfather*, *Tanquam in Ciuitate Dauid Patris eius*; *Iust as this other Salomon* was, In *the Citie of Dauid* his *Father*.

[a] Orat. Funebr. *de Morte* Theodos. *Imperat.*

AND yet, with due reuerence to his *Maiestie*, I must be bold to say, that all this is nothing to that *Honour*, which God hath done to the *Funeralls* of his *Father*. So [b] *deare in the sight of the Lord is the Death of his Saints*. For God hath prouided another *Statue* yet to adorne the *Exequies* of our *Late Soueraigne*. I doe not meane this Artificiall *Representation* within the *Hearse*, for this shews no more then his outward *Body*; or rather the Bodie of his Bodie, his cloathes and Ornaments. But I meane

[b] Psal. 115. 15.

that *Statue* which (beyond all *former præsidents of Pietie*) [a] *walk't on foot* this day after the *Hearse*, one of *Myrons Statues*, *Qui pæne Hominũ animas effinxerit*, which came so neare to the *Soules* of Men, [b] *A breathing Statue* of all his *Vertues*. This God hath done for *Him*, or rather for Vs. For as he hath made a liuely *Repræsentation* of the *Vertues of Salomon*, in the Person of King *Iames*: So hath he done a like *Repræsentation* of the *Vertues* of King *Iames*, in the Person of King *Charles* our Gratious *Soueraigne*.

I will therefore conclude these Exequies of *Salomon*, with a saying spoken by that imitator of *Salomon*, [c] *Mortuus est Pater, & quasi non est mortuus, Similem enim reliquit sibi post se*. Though his *Father* be dead, yet is he, as though hee were not dead, for he hath left *One* behinde him most like himselfe. *Whom God long prosper, and præserue.*

The Grace of our Lord &c.

FINIS.

[a] *Te ad sydera tollit humus.* Plin. secund. in Panegyr.

[b] ζῶον ἄγαλμα Cyrus Prodrom. *in sua περιφων: in* Gregor. Theol.

[c] Eccl. 30. 4.

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